104th Year

Price One Shilling

Millennial Star

CONTENTS

		Page
Fundamentals of Mormonism	Heber J. Grant	193
Signs of the Times	Joseph F. Smith	195
Eternal Progression	Restored Church at Work	200
Remaining Steadfast	Harold B. Lee	203
United Orders	William R. Palmer	206
The World's Need	Alma Sonne	210
Sam Brannan	Paul Bailey	211
To The Girls Behind The Men Behind The Guns	Major Hugh B. Brown	214
The Reasonableness of Religious Faith	Joseph F. Merrill	217
One Hundred Years Ago		221
Anniversary of the Church	Andre K. Anastasiou	222
Editorial		224
I Am The Resurrection And The Life	Reuben J. Clark, Jr.	226
The Kingdom First (Short Story)	P. K. Edmunds, M.D.	232
To The Fighting Men	Lennox Johnston, M.D.	234
To Hollywood on a Glass of Milk	May Mann	236
Closing Scenes of a Noble Career—George D. Pyper	David O. McKay	239
Poetry		241
Letters from Near and Far		242
The Squaw Fight	From "Pioneer Stories"	245
Dr. Bennion To the Youth of The Church		248
The Church Moves On		249
Friendship Among Latter-day Saints		251
District Activities		252
"Do You Know?" Answers		255
Wit's Ends		256

Vol. 105. No. 13.

April, 1943

SCIENCE and RESEARCH

By Dr. Franklin S. Harris, Jr.

BACTERIA floating in the air can be quickly killed by a powerful new germicide, propylene glycol. Dr. O. H. Robertson, of the University of Chicago Billings Hospital, has found that one part of glycol in two million parts of air will, in short time, kill air-suspended pneumococci, streptococci, and other bacteria. Apparently the glycol droplets sprayed into the air evaporate and the gas molecules dissolve in the water droplets and kill the germs within. The new chemical is harmless to man, either swallowed or injected in the veins, as well as being cheap, tasteless, and non-irritating.

★

A TEMPERATURE difference of one hundred millionth of a degree Centigrade can be measured with a bolometer which uses the change in electrical resistance of metals as the temperature changes.

★

THE extra calories needed to supply one hour of intense mental effort can be met completely by eating a biscuit or half a salted peanut.

IT has been found by Dr. H. N. Holmes that workmen exposed to toxic lead, toluene, benzene, and TNT dust have some of their vitamin C destroyed by these chemicals. Workmen in munition plants hence need a diet reinforced with fruit juice, tomato juice or tablets containing this vitamin.

★

TO produce a "horsepower" not long ago it required 1,800 pounds of living animal flesh, but with the best modern developments, an explosion type engine can be made producing a horsepower for less than each pound of engine weight.

★

IT is estimated that typhus fever has killed two hundred million people in Europe and Asia during recorded time. It is again threatening Europe in the war areas.

★

ACCORDING to Dr. W. D. Coolidge the sun delivers more energy in one minute than ten times the combustion of the entire world production of petroleum in 1939.

The

"MILLENNIAL STAR"

Vol. 105. No. 13. *APRIL, 1943*

Published in England by

The British Mission of

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

149, Nightingale Lane, London, S.W.12.

Telephone BATTERSEA 4510

Subscription Rate: 5s. per half-year and 10s. per year.

Individual copies One Shilling each.

Editor: ANDRE K. ANASTASIOU (Acting Mission President).

Associate Editor: ALVIN L. GITTINS.

Circulation and Bookstore Manager: Norman D. Hawkes.

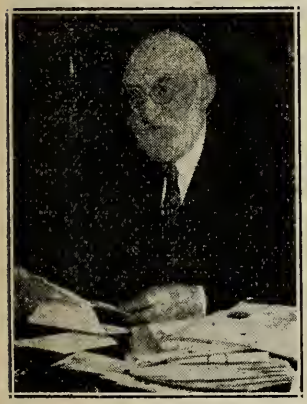
READ THE "MILLENNIAL STAR" THOUGHTFULLY, PRAYERFULLY AND REGULARLY.

The Latter-Day Saints'

★ MILLENNIAL STAR ★

Organ of the British Mission

104th Year | APRIL, 1943 | Vol. 105. No. 13



FUNDAMENTALS OF MORMONISM

Condensed from "Gospel Standards"

★

By HEBER J. GRANT

Seventh President of the Church of Jesus Christ of Latter-day Saints.

Joseph Smith and Mormonism.

I have met hundreds of men who have said: "If it were not for Joseph Smith I could accept your religion." Any man who does not believe in Joseph Smith as a prophet of the true and living God has no right to be in this Church. That revelation to Joseph Smith is the foundation stone. If Joseph Smith did not have that interview with God and Jesus Christ the whole Mormon fabric is a failure and a fraud. It is not worth anything on earth. But God did come, God did introduce His Son, God did inspire that man to organize the Church of Jesus Christ, and all the opposition of the world is not able to withstand the truth. It is flourishing; it is growing, and it will grow more.

When we stop to think of the marvellous work that the Prophet Joseph Smith did, sometimes I wonder how any man of intelligence can look into the life of that man, can know of his imprisonment, of the drivings, of the persecutions, of the tarring and feathering, of the sentence of death having been passed upon him, and then read the wonderful things that we have in the Doctrine and the Covenants, without failing to acknowledge the inspiration of the Lord in his accomplishments.

I cannot understand how any intelligent man could think that anyone without the help of the Lord could have produced the Book of the Mormon, which has been before us now for more than a hundred years and has stood the test during all that period of time, notwithstanding the ridicule that has been brought against it, for one reason and then another.

Today that book, which was translated by Joseph Smith as the instrumentality of the Lord, stands out supreme. It is today the greatest missionary that we have for proclaiming the Gospel; there is nothing to compare with it.

Joseph Smith was the instrument in the hands of the living God of restoring again to this earth the true plan of life and salvation. I know that much of the world disbelieves this, but every true, faithful Latter-day Saint, sooner or later, gets an individual testimony from God regarding the divinity of this work—that it is in very deed what it purports to be, namely, the plan of life and salvation.

The most glorious thing that has ever happened in the history of the world since the Saviour Himself lived on the earth, is that God Himself saw fit to visit the earth with His beloved, only begotten Son, our Redeemer and Saviour, and to appear to the boy Joseph. We not only believe it, but there are thousands and tens of thousands (counting those who have gone before, hundreds of thousands) who have had a perfect and individual testimony and knowledge that this vision was given to the boy Joseph Smith.

It was the most wonderful vision ever bestowed upon mortal man; for, while Jesus the Son walked and talked with men both before and after His resurrection, I know of no record in which we are informed that both ever appeared together in a visit to the earth, as in this marvellous vision to Joseph Smith.

The event marks the beginning of "a marvellous work and a wonder," which was foretold by Isaiah the Prophet (29:13, 14), confirmed by Daniel (2: 29-44), and further predicted by John the Revelator (14: 6, 7). The personal visitation of the Father and the Son, choosing Joseph to be the leader of the Dispensation of the Fulness of Times, marked the beginning of this work, and this was supplemented by the visitation of angels and other holy messengers, conferring upon Joseph the powers of the Priesthood, the authority to act by divine authority to mankind, and by divine direction to organise and establish the true Church of Christ in the latter days.

The greatest evidences of the divinity of the first vision as well as of the visitations of angels and other messengers to Joseph the prophet that followed the first vision, are the practical results that have come from the messages that were delivered and the authority that was conferred. The gospel in its purity has been restored to the earth. The wonderful record of the ancient people of this continent, the Book of Mormon, was brought forth from its hiding place in the Hill Cumorah, containing a fulness of the gospel as taught by the Lord and Saviour, Jesus Christ, upon this continent of America. The Church of Jesus Christ of Latter-day Saints was organised on the 6th April, 1830, in the town of Fayette, Seneca County, New York, and has prospered in temporal and spiritual, in moral and economic affairs, from the day of its organisation, regardless of the persecution and obstacles that it has persistently encountered and overcome in its career of practically one hundred years. This Church is built upon the rock of revelation, through which means the constituted authorities thereof receive authority from God direct, to act in their callings and to enjoy the gifts and powers of the gospel. The mission of the Church of Jesus Christ of Latter-day Saints is one of peace. It aims to prepare the people of the world for the second coming of Christ, and for the inauguration of that blessed day when the millenium shall come and Christ shall reign as the King of kings, standing at the head of the universal brotherhood of man.

THE SIGNS OF THE TIMES

By Joseph Fielding Smith

Condensed from "Deseret News"

Editor's Note: Recently Elder Joseph Fielding Smith, of the Council of the Twelve, delivered a series of lectures on "The Signs of the Times" under the sponsorship of the Lyon House Social Center in Salt Lake City. So thorough and so timely is this discussion that we desire to present it to "Millennial Star" readers.

Part 1.

I HAVE been invited to give a number of talks on the subject of "The Signs of the Times."

The subject is of the greatest importance today, especially to all members of the Church. It is my purpose tonight to begin at the beginning, and show that the Lord knew the end from the beginning, and that the events which are taking place in the world today, as well as what has taken place in all ages, were known to Him and that He has revealed through His servants the Prophets things which were to be in all ages of the history of the world.

"Thus saith the Lord your God, even Jesus Christ, the Great I Am, even Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; The same which knoweth all things, for all things are present before mine eyes; I am the same which spake, and the world was made, and all things came by Me."
—D. & C. 38:13.

Made Earth's History Known

In the very earliest ages the Lord made known to His servants, the Prophets, the history of this earth, its destiny and also the destiny of its inhabitants to the end of time. I feel sure that all of this was revealed to Father Adam, and we know that it was later recorded by Enoch. This story, as far as it has been given to us by Enoch, we will speak of a little later.

At this point I wish to call attention to the account of creation given to Abraham. I call this the Lord's "blueprint," because it is different from the account in Genesis and also in the Book of Moses in the Pearl of Great Price, in one respect. The accounts of creation in the Bible and in the writings of Moses seem to be the story of creation after the events portrayed had taken place. In the Book of Abraham we have the account of creation as it was determined upon in the heavens before the earth was formed. The three accounts in the main agree in detail, but there are some few things in the writings of Abraham, which are just a little more specific, and we are informed that this account was recorded of the events before the actual building of the earth and the placing of life upon it. Let me read a few passages from this account:

Creation Story Told

"And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and

it was so as they ordered;

"And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed."

"And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth, and it was so, even as they ordered.

"And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree, from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind: and the Gods saw that they were obeyed."

Then after concluding this account we read, showing that this was the contemplated organization and not the finished product:

"And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening they numbered the sixth time.

"And thus we will finish the heavens and the earth, and all the hosts of them. . . . On the seventh time we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled."

You will see from this account that all this is the record as the organization was counselled before the earth was. Moreover, you will see in this account a much clearer statement to the effect that each plant and animal was destined to bring forth after its kind, and could not come forth in any other manner, for that was the definite law as it was given.

Story of Enoch

We now come to the story of Enoch. For some good purpose, I think that those who are willing to believe might have knowledge of some of these events, the Lord revealed to Enoch the history of this earth and its inhabitants from the beginning to the end, but only a part of this has come to us because of our hardness of heart and unbelief. If the Lord should reveal to us all that He taught Enoch and other prophets, there would be many members of the Church who would rebel and turn away in opposition to it. We have the assurance, however, that some day, when we are willing to approach the Lord with a contrite spirit and in full faith, that all of these things will be made known to us, but they cannot come in the days of wickedness. In the Doctrine and Covenants Section 107, verse 57, the Lord has said: "These things were all written in the book of Enoch, and are to be testified in due time."

Let us, then, consider some of the things that have been revealed to Enoch which we are permitted to have, and which the world does not have because of their unbelief. Because of his righteousness and his ability to lead others in truth and obedience, Enoch gathered out from among the people all those who were willing to keep the commandments of the Lord. They became so righteous that in course of time the Lord translated them and took them from the earth. Most of this knowledge revealed to Enoch about the earth, he received after he had been taken up and could look down upon the earth, and the Lord opened to his vision and showed him all the inhabitants of the earth, and what should befall them to the latest generation.

History Revealed to Enoch

The history of the world was revealed to Enoch from the beginning to the end. All the wicked-

ness both in the days of Noah, in the Meridian of Time and in the last days, was shown to him. He saw all of the inhabitants of the earth. He saw the days of the flood and then again the earth peopled with inhabitants over all its face, and again men forgetting God and rebelling against light and truth, setting up their own governments in defiance of the laws of God. The days of the Meridian of Time were shown to him, and he saw the Son of God lifted on the cross as a sacrifice for the transgression of Adam and for the redemption of all who were willing to accept the Gospel and endure to the end. When these things were presented before him Enoch wept, and he was greatly astonished to see the Lord weep, and he said:

"How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?"

The Lord answered him by saying that He and the hosts of heaven wept because of the rebellion of mankind. The Lord does not delight in seeing people suffer, but when they break the commandments of the Lord and rebel against all that is good, they must suffer, and this is the vengeance which is meted out to them all because of their own iniquity.

Suffering Explained

Furthermore the Lord said to Enoch in explanation of this suffering:

"Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.

"And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood.

"And the fire of mine indignation is kindled against them; and in My hot displeasure will I send in the flood upon them, for my fierce anger is kindled against them."

The Earth Mourns

Enoch looked down upon the earth, and we read:

"He heard a voice from the bowels thereof, saying: Woe, Woe, is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?"

And when Enoch heard the earth mourn, he wept again, and he plead with the Lord to hearken to the pleading of the earth and have compassion upon her, and he said: "When the Son of Man Cometh in the flesh, shall the earth rest? I pray thee, show me these things."

"And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted upon the cross, after the manner of men;

"And he heard a loud voice, and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory.

"And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day."

Enoch Pleads Again

Then Enoch beheld the Saviour ascend up to the Father, and again he plead saying:

"Wilt Thou not come again upon the earth? Forasmuch as Thou art God, and I know Thee, and Thou hast sworn unto me, and commanded me that I should ask in the name of Thine Only Begotten; Thou hast made me, and given unto me a right to the throne, and not of myself, but through Thine own grace wherefore, I ask Thee if Thou wilt not come again on the earth.

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah.

"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth and great tribulation shall be among the children of men, but My people will I preserve."

Then these days were shown to Enoch and again we read:

"But before that day he saw great tribulation among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

"And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy."

A Day of Preparation

To me this has always been of the greatest interest. I am glad that the Lord revealed this to Enoch and that we have it, for it will tend to prepare us to meet the situation as we find it in these days of "wickedness and vengeance," and to be prepared through faithfulness, to be worthy when that great day shall come, after the wars, commotions and tribulations have passed away and righteousness proclaimed and the pleading of the earth has been fully accomplished that peace and rest and righteousness may dwell upon her face for a season.

Once again the Lord revealed to an ancient prophet this history from the beginning to the end of time. When the brother of Jared went up in the mountain with the 16 small stones and asked the Lord to touch them so that they would shine and give light in the barges as the Jaredites crossed the great waters, so great was his faith that he saw the finger of the Lord. Evidently before this visitation he did not know as much about the person of the Lord as we do today. He fell to the ground with astonishment, and after he gained control of himself and had been assured by the Lord, he asked that the Lord reveal His whole body to him, and this Jesus did, for it was Jesus Christ who touched these stones. Now if anyone present thinks for a moment that our Saviour had a body of flesh and bones before He was born a babe in Bethlehem, I want to say to you that this was the body of His spirit which the brother of Jared saw and it was in the same form and likeness which His body received when He came in the flesh upon the earth.

Our Redeemer had no body of flesh and bones until He came upon this earth, and all the mighty works that He did before that time were done while He was a spirit. When the brother of Jared saw the body of the Lord and conversed with Him, the Lord commanded him to write in a language which no man could read, all that the Lord revealed to him, and this revelation was the history of the earth by prophecy from the beginning to the end thereof.

Saw All Things

Like Enoch, the brother of Jared saw all things, but he was com-

manded to seal up this record.

"They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord."

A few of the things that were seen and which have a bearing upon our day have already been mentioned in the revelations given to Enoch. Another ancient prophet, Ether, also a Jaredite, had the heavens opened to his view, and the Lord made known to him many things that the brother of Jared saw, but not all. Ether saw our day. He saw the wars, bloodshed, tribulations following the coming of Jesus Christ, and the Lord revealed to him the people of Israel and the building of the city of Jerusalem and even the name of the city was made known to him. The redemption made by Jesus Christ was shown to him and he saw in the last days the coming of our Lord in power and great glory to establish His reign upon the earth after the great days of tribulation and suffering poured out upon the wicked. He saw the City Zion, or "New Jerusalem," and declared that it would be built upon this western continent. He saw the coming of the new heaven and the new earth, which means the restoration of the earth to its primitive cleanliness and condition, at the coming of Jesus Christ, which is to be a part of the great restoration of all things. He saw the reign of peace for a thousand years and the final destiny of the earth when it shall be celestialized to shine as the sun, and Moroni who recorded this history says he was about to write more but the Lord forbade him, and therefore the members of the Church as well as the rest of the world which shall be spared when the cleansing comes, will have to wait until that day to have the fulness of these records. Surely we will be greatly astonished, if we are found worthy to receive them, for we will find these things very different in many respects to the philosophies and theories of the world.

Conclusion

Perhaps you think this that I have said has very little to do with the signs of the times as they concern us today. However, I feel that it is well to get this fact before us as the starting point, that the Lord knew the end from the beginning that He has revealed His secrets to His servants the prophets and while much that was revealed in the beginning is still sealed up and cannot come forth in these days of wickedness, nevertheless the Lord has made known His purposes from time to time, and He has declared many things which have been proclaimed as a warning to us, and to help us that we may be prepared to endure these days of tribulation and be worthy to stand before Him at the last day when He comes.

In the talks which will follow we shall try to discover in the prophecies, the predictions in relation to the restoring of all things to their primitive condition, and the judgments which are to precede the coming of our Lord.

★

Every created thing glorifies God in its place, by fulfilling His will. and the great purpose of His providence: but man alone can give tongue to every creature, and pronounce for all a general doxology.

—Kirby.

★

Ignorance is the curse of God,
Knowledge the wing with which we fly to heaven.

—Shakespeare.

DOES THE IDEA OF ETERNAL PROGRESSION APPEAL TO YOU ?

From "THE RESTORED CHURCH AT WORK"

Meaning of Eternal Progression: The sun was nearly touching the low hills in the west when the girls topped a gentle slope in sight of Glenn's Summer Camp where they were to spend a short vacation. A cool breeze shook the shrubs and set their hair fluttering and dancing.

"Oh!" cried Evelyn, "I love it! See the masses of Flowers everywhere. The higher we go, the more beautiful they are. I could go on, and on, and on forever!"

That is it. That is eternal progression, though Evelyn did not think of it as such. Suppose she actually could have gone on and on to higher levels, more beautiful views, and sweeter flowers. Her never-ending journey would have been filled with joys and thrills all along the way. Surely no one could wish such a journey to end.

Eternal progression, then, is continually moving forward—going on and on, to new and greater achievements—more glorious heights with increased joys and satisfactions, and on a road that has no end.

We Cannot Go Alone: There is no real joy for us until we share our feelings with others. It was not enough that Evelyn had Theda for a companion. Not even flowers nor refreshing breezes, nor miles on miles of gorgeous scenery can satisfy the cravings and yearnings of the heart of a sixteen-year-old girl. Down in the village were boys, two boys in particular.

"Wouldn't it have been heavenly if they could have tagged along? But there are beets, beets, beets, everywhere. Why can't things grow that require less work?"

"Even so," argued Theda, "little beets grow big, and big beets make sugar, and we must have sugar to win the war." They laughed as they strolled onward and upward to the camp among the pines, content with themselves for the great sacrifice they were making to win the war. They were greeted by their friend Gloria Glenn, and soon the rest of the world was forgotten.

Yes, there must be companionship along this road that has no end. There must be husbands, and wives, and mothers, brothers and sisters, and friends. There could be no lasting joy and happiness without all of them.

The Bitter and the Sweet: We would not appreciate sunshine if there were no stormy weather. A taste of the bitter makes the sweet seem sweeter. Each day brought new thrills and added pleasures to the three girls at Glenn's Summer Camp.

"I'm tired enough to die," exclaimed Theda. "And look at my shoes; they are riddled."

"Tired is not the worst of my troubles," Gloria added. "I'm too sore to stand, sit, or lie down. Old Bolley is harder riding than a jeep. But it all adds up to fun, and I have had the best time in my life."

On eternity's long, long journey there will be tired feet, heartaches, and weary and bewildered minds. But all in all, joys will overbalance the sorrows, and we will be happy in the thought, "there is no end."

Why Call it Eternal Progression? Life has no beginning; it will have no end. Time and space are like that:

"If you could hie to Kolob,
In the twinkling of an eye,
And then continue onward,
With that same speed to fly,
Do you think that you could ever,
Through all eternity,
Find out the generation
Where Gods began to be?"

"The works of God continue,
And worlds and lives abound.
Improvements and progression,
Have one eternal round.
There is no end to matter;
There is no end to space,
There is no end to spirit;
There is no end to race."

There is nothing mysterious or unreasonable about it. None of us want to die. Even the worst criminals prefer to live. But life does not begin with birth, nor does it end with what we call death. Life like time and space has no bounds. So, it is eternal—never-ending.

The girls' vacation at Glenn's Summer Camp had a beginning and an end. It also lacked many of the elements that are necessary to perfect happiness. If the girls had been compelled to live thus all their lives, life soon would have been like a prison. But the vacation was only an incident—part of a larger and fuller life which is crowded with a thousand rich experiences which make living a joy. We want the end postponed as long as possible.

Here under a spreading, shady tree, a tiny insect no larger than a full stop—the dot of a pen—is wandering hither and thither across the paper. What can be the length of its life span? Where are its companions? Did it always live? Has it a spirit that will continue to persist after death? Who created it, and why was it created? Now it has crawled under the leaf and gone, perhaps, for ever.

Man is not limited to earth-life. We may not fully answer the queries about other living creatures, but we know that we are the children of God, our heavenly Father. He is eternal, and as His children, we, too, must be eternal. (See D. & C. 29: 23-29, 104: 2-10.)

How We Progress: Progress is not merely a moving from one place to another. There must be improvements, developments, achievements. On the way to the summer camp, the girls found a multitude of interests. There were new varieties of flowers with varied colour schemes. A new and beautiful landscape always lay before them. They had been in the village, and bathed in the lake, but now, for the first time, at sunset, they saw the village as a little garden, with the crimson sun slowly sinking into the lake in the background. It was a scene never to be forgotten, one that no artist could paint.

On their excursions and adventures at the camp they collected specimens of rock, ferns, and flowers to be used in high school later. They read books and magazines and listened to the radio. They were full and profitable days. The girls came away refreshed in body and wiser in mind. It was indeed a period of progress. It all contributed to the total of their experiences with this result—greater joy in life.

Now multiply these experiences by days, months, years and lifetimes in other stages of existence, and we have eternal progression. It is an idea not to be dreaded, but welcomed. We may well be grateful for the restored gospel which teaches this encouraging truth. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

Wasted Time: Eternity is a long time. Why bother about it during our present short earth life? Millions of people don't bother about it at all. They think only of the present, and let the future take care of itself.

"Whatever principles of intelligence we attain to in this life, it will rise with us in the resurrection. If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come," the Lord said. (D. & C. 130:18-14.)

"Rejoice, O young man, in thy youth," said Solomon, the wise man, "and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment." (Ecc. 11:9.)

"A vain rich man hoarded up his wealth in strong vaults and barns and contentedly said to himself: "Soul, thou has much goods laid up for many years, take thine ease, eat, drink and be merry." But God said unto him, "Thou fool, this night shall thy soul be required of thee: then whose shall those things be, which thou has provided?" (Luke 12:18-20.)

"If there is nothing after this life," asked Paul, in substance, "why struggle against evil? Let us eat, drink and be merry, for tomorrow we die." (1 Cor. 15:32.) But Paul did not think it was useless to live a good life. Near the end of life he said: "I have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but unto all them also that love his appearance." (2 Timothy 4:7-8.)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you," cried James. ". . . Ye have lived in pleasure on the earth, and have been wanton: (wasteful, pleasure-loving) ye have nourished your hearts in a day of slaughter." (James 5:1-5.)

Not All Have Progressed: From the above quotation it seems clear that not all our Father's children have made good so far on the long road of Eternity. Some have even failed and become "Sons of Perdition." They have "Retrogressed," gone backward instead of forward, and are in a worse condition than when they started.

How like our present life that is! Even now some people grow rapidly, some slowly, while still others not at all, and become criminals for execution. Each one of us chooses the rate of progress he will follow, and must alone assume responsibility.

Conclusion: Eternal Progression, then, is "reality," not a meaningless term. We, like God, our Father, are eternal beings—we live for ever. Birth and death are but important incidents in the span of eternal life. They are doors through which we pass from one sphere of experience to another.

We all live eternally, though each of us may gain knowledge, power, achievement, rapidly or slowly as fitted to our desires. Or we may even retrogress instead of progressing, as we choose. Where do we stand in this eternal procession? Joshua said to the Israelites, "Serve ye whom ye will, but as for me and my house, we will serve the Lord." (Joshua 24:15.)

——★——

DO YOU KNOW?

(1) How long is eternity?

(2) If it is true that we live for ever, and keep on learning all the time, is it possible that some time we may know enough to create a world—be like God?

(3) If we shall have friends and companions in eternity?

(4) If the eternal life will be on a higher plane?

(5) If there will be sorrow, pain, love, children?

(ANSWERS to help your understanding on page 255)

REMAINING STEADFAST

By Harold B. Lee
of the Council of the Twelve.

Delivered at the Sunday Morning Session of the 113th Semi-Annual General Conference, October 4, 1942, in Salt Lake City.

★

I DESIRE to bear my testimony to you that I know we are engaged in building up the Kingdom of God on earth and that the teachings of the Church are in truth with the fulness of the gospel of the Lord Jesus Christ restored to the earth in these latter days. That testimony is strengthened as I observe the influence of the Church in the lives of our young men and women today.

What is it that, *having*, we are strong in overcoming temptations and personal difficulties, and *having not*, we are afraid, weak, and an easy prey to the temptations of the world?

Often during the past few weeks I have asked myself that question, during which time I have had an opportunity to visit many of our young Latter-day Saint boys in military camps in company with Elder Albert E. Bowen, of the Council of the Twelve, and President Hugh B. Brown. There I observed many of our young men who were meeting the problems of their strange environment with great fortitude, and were optimistic and hopeful. They were maintaining the highest Church standards. They were seeing in this experience a great opportunity for missionary work among their fellow soldiers. They were seeking out other Latter-day Saint boys to enjoy with them, whenever possible, the sweet communion of a sacred hour spent in sacrament meeting or in a study of the gospel in a Mutual Improvement organization. During their leisure hours, when on leave of absence from camp, they were finding social relaxation in wholesome associations and seemed to be little affected by the tawdry and cheap entertainment that beckons in the vicinity of nearly every armed camp.

The thought has often been expressed that the discontinuance of sending of young men into the mission field until after the war would result in great spiritual loss to the Church, but after seeing the splendid young men of the Church —many of them returned missionaries—and the work they are doing in armed camps, I am convinced that upon their return home the Church will receive a great spiritual uplift as these young men bear testimony to the guiding hand of the Lord in their preservation and of the good that they were able to do.

Others there were who were melancholy, and discouraged, who seemingly had yielded to the deadly fatalism all too often found among soldiers. These had adopted a sort of indifference and an "Oh, what's the use?" attitude that finds expression in the army song they sing, "We're in the Army Now." These, it was observed, are the ones that frequently yield to the enticing invitations that induce to harmful practices and

vices and are encouraged in their indulgences by the "Eat, drink, and be merry, for tomorrow we die" philosophy frequently expressed by men in the armed services.

In one of the army camps we visited on the west coast, we met with a group of our boys to consider what the Church might do to provide materials for use in religious services and to aid them in making proper social contacts with organized branches of the Church adjacent to the camp. After a prolonged discussion of these matters, a young captain in the group made this remark: "To my mind, it's a question of spirituality—if a man lacks that, then there is little gained by anything you try to do for him; if he has spirituality, then he will be all right whether you do little or much."

What is meant by *spirituality*? The dictionary defines it as "the faculty that gives a feeling of confidence; sense of the spiritual; belief in divine things; and inclination to interpret prospects of promise in one's own favour."

I found out two weeks later what *spirituality* meant to that young army captain when I met him on the street here in Salt Lake City, and learned that during a short furlough prior to his leaving for overseas duty he had brought his wife and family with him to the temple where, by the authority of the Holy Priesthood, they were sealed together in the everlasting covenant for time and for all eternity. He was living with "an eye single to the glory of God" to lead him through this trying war period.

Recently I had a visit with a young man returning from a mission. When I asked him what he thought had been the most important thing he had gained from his mission experience, he replied, "I expect shortly to be drafted for army service. I have gained a testimony that if I live a clean life I will be entitled to the companionship of the Holy Ghost that will warn me of needless danger and keep me safe until my work here on earth is completed. Also I have gained a testimony that life on this earth is but a preparation for eternity and that if I live worthily, after this life I will have important work there; so I have overcome the fear of death and am better prepared to go into the army than I would have been without my missionary experience."

In my heart I said, "Thank God for the seeds of the teachings of the gospel planted in the hearts of the youth of Israel that build a faith to fortify them in times of danger, adversity, and temptation."

One who has a testimony of the purpose of life sees the obstacles and trials of life as opportunities for gaining the experience necessary for the work of eternity; he sees death as one of the greatest experiences of life. One of the saddest things I see as I travel throughout the stakes and wards of the Church is occasionally a person who, because of a little worldly learning or wealth, has come to think he has outgrown the Church and the faith of his fathers.

To one who has high spirituality, faith in the gospel and in the doctrines of the Church supersedes scientific theories and the philosophies of men; Priesthood quorum activities supplant service clubs and lodges; and the Church social and recreational responsibilities come before fraternities and sororities.

The spiritually-minded seeks the respect of the high-minded who obey the law, who revere womanhood and virtue and encourage purity of thought and action, rather than cater to the applause of the tipsters who secretly despise the man who thinks and acts below the standards he professes.

When prospering in a material

way, those with great spirituality show appreciation to God to whom they are indebted for all that they have, by a thrifty, frugal husbanding of their substance and by extending generosity to the unfortunate according to the laws of the Church, rather than indulging in a reckless, riotous living as a prodigal in defiance of the laws of both God and man. In adversity he does not despair; when his bank fails he does not commit suicide; he lives above the world, and all that he does is with his eye ever fixed upon the goal of eternity.

If face to face with death, such a one will not fear if his feet have been "shod with the preparation of the gospel of peace," and those who lose their loved ones will have the faith of Moroni, the captain of the army, who declared, "For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God." (Alma 60:13.)

It is my conviction that the present devastating scourge of war in which hundreds of thousands are being slain, many of whom are no more responsible for the causes of the war than are our own boys, is making necessary an increase of missionary activity in the spirit world, and that many of our boys who bear the Holy Priesthood and are worthy to do so will be called to that missionary service after they have departed this life.

The Lord, ever mindful of the welfare of His children, has, through His prophets, given wise counsel as to the rock upon which men should anchor their lives.

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all is hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fail." (Helaman 5:12.)

And again in another place we are instructed:

"Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that He may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day." (Alma 37:35, 37.)

The time is here when we would do well to sing again the song that comforted the pioneers of a former day:

"Think not, when you gather to Zion
Your troubles and trials are through.
That nothing but comfort and pleasure
Are waiting in Zion for you.

No, no; 'tis designed as a furnace,
All substance, all texture to try,
To burn all the wood, hay, and stubble,
The gold from the dross purify."

May we survive the fiery furnace of God's judgment and prove true to whatever test shall be made of us and abide the day of the second coming of the Son of Man. I humbly pray in the name of Jesus Christ. Amen.

★

The truest courage is always mixed with circumspection; this being the quality which distinguishes the courage of the wise from the hardiness of the rash and foolish —Jones of Nayland.

★

Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves. —Sherlock.

UNITED ORDERS

By William R. Palmer,
Formerly President of
Parowan Stake

Part 1.

UNITED ORDER has been, perhaps, one of the most talked about but least understood of all the welfare movements in the Church. Many members there are who look forward with yearning for the re-establishing of the system, but the United Order many have in mind never has existed in the Church. Moreover, United Order as practised among the Mormons was not of a fixed type. Several separate and unlike systems have been called United Order, and in actual operation each of these had many variations.

Because of the interest recently aroused in the subject of the United Order by the remarks of President Reuben J. Clark, Junr., at the October General Conference (see "Star," Vol. 105, No. 3), this statement on United Order and prevalent misconceptions concerning it, by William R. Palmer, is presented here.

In the popular mind United Order means "all things in common," or "share and share alike." One or other of these phrases comes almost universally to the lips of those who venture a definition of the term. Writers and public speakers almost without exception use these expressions, and many erroneously refer to the systems as "socialistic" or "communistic."

How these fallacies gained currency is difficult to understand, for the principles of the United Order are much more capitalistic than socialistic or communistic. There was nothing in the articles of agreement or in the practices of either plan that even suggests the idea of sharing all properties in common. There was no thought or intention of eliminating the profit motive from the dealings of the societies with other people or even among the members themselves.

Such a wide variance from the popular concept calls for a supporting analysis.

A socialist friend laboured long and hard to convert me to his economic philosophy. He frequently reminded me that in my capacity as a Church official I was not a true shepherd to the flock because one could not be a true Mormon and not believe in socialism. He said the Church had tried twice to establish socialism, but had failed because the laws and customs of the land were unfavourable. He thought that any officer in the Church who had the spirit of his calling would see in socialism the opportunity to set right the unfavourable conditions and give the Church its chance to set up a successful United Order again.

In my ignorance I thought he had some point in that argument, and the only answer I had for it was that when the time came to establish the Order again we would get it from the head of the Church rather than from politicians. I, too, had the idea that socialism and United Order were first cousins, if not identical twins.

These discussions with my socialist friend stirred me to a research of the practices of United Order in the Church, and the interesting discoveries I made as to the nature of these organisations are embodied in what follows.

Roughly, socialism, as an

economic system, means public ownership and control of all land and public utilities, and private ownership of all other kinds of property.

Communism means public ownership and control of all kinds of property and sources of wealth, labour included.

Capitalism is private ownership and control of any or all classes of property, with freedom of barter and trade under a profit-making motive.

Consecration and Inheritance

What now were these Mormon systems which are grouped generally under the name United Order and miscalled by some communistic and socialistic? The first one proclaimed as a revelation is recorded in Section 51 of the Doctrine and Covenants. The revelation was received by Joseph Smith in May, 1831, when the Church was only a year old and had few members. It came to be known variously as "The Law of Consecration and Inheritance," "Order of Enoch," and "United Order."

This revelation enjoined upon Edward Partridge, the presiding bishop of the Mormon Church, the responsibility of distributing inheritances equally and equitably to the membership who were settling in and around Kirtland, Ohio. He was to "appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs." (D. & C. 51:3.) The people were commanded to deal honestly, and be alike, and receive alike "that ye may be one." (D. & C. 51:9.)

This passage doubtless is the source of the idea that the members of the society were to share all things in common, or to have "share and share alike," but it had reference to the allotting of portions and not to continuing of the practice. The Saints were all to look alike to Edward Partridge, and no favouritism was to be played in the distribution. This was the idea of Bishop Partridge and of the Prophet Joseph, as will be seen from the practice they followed in distributing inheritances.

It will help to clarify this scripture if we note why the revelation was given and who were to be the beneficiaries under it. The New York Saints were moving pretty much in a body to Kirtland, Ohio, which at that time was the Church headquarters. Provision was being made to receive them and to give them an opportunity to take care of themselves. Verse 16, Section 51 of the Doctrine and Covenants is noteworthy. The organisation in Ohio was to last for only "a little season, until I, the Lord, shall provide for them otherwise." However, they were to "act upon this land as for years." (D. & C. 51:17.) Even though the Saints were to remain there for only a short time, they still were to improve and develop the country.

In actual operation under the law of consecration and inheritance a man turned all his properties of every kind over to the Church. He put his property legally out of his possession and control by conveying it to the Church with a deed which could not be revoked. Thus he "consecrated" his possessions and himself to the Lord.

This done, the Church through Bishop Partridge then looked the man over to see where he could be the most useful to the society and in what field he was most likely to succeed. He was considered "according to his family, his circumstances, his wants and his needs," then he was given an "inheritance." The Church gave back to him, also by irrevocable deed, a means of sustaining himself and those dependent upon him. What he received bore no relation to what he turned in, even though it might be the same thing. It might

be more in value or less. It was a means of sustenance that was deemed ample for himself and for his family. If perchance he were a tradesman, he was given a set of tools; if he could succeed and serve best as a merchant, he was given a stock of goods; if he were a printer, he was set up in a print shop; if his portion was that of a farmer, he received a farm as his inheritance.

Operation of these inheritances was carried on in the capitalistic fashion. The tradesman was to be paid for his services by those who employed him; the merchant was expected to add enough profit to his goods to sustain his family; and the farmer was to sell his produce at the best price obtainable.

Whatever a man's inheritance produced over and above the support of his family, overflowed into the bishop's storehouse. Such surpluses became a Church fund which could be used to help other poor members to live and secure inheritances, or even to enlarge the inheritances of men who showed ability to handle successfully more property and had the faith to turn the surpluses into the common storehouse.

As far as the Church was concerned, an inheritance belonged to a man in perpetuity. His ownership or freedom of operation of his property was contingent in no way upon his faith or faithlessness as a member of the society. If he apostatized and fought against the Church, he still could not be deprived of his inheritance. He might be deprived of any other claim or right or privilege in the Church, but his inheritance was held by an unbreakable deed.

When a man received his inheritance, he was free to operate it according to his own ideas. No one told him what to do or how he must manage his affairs. The proceeds of his business up to the point of sustaining himself and his dependants were his to use as he pleased, and the legal safeguards against being deprived of his business enabled him even to set up his own standards of living. This might be modified to some extent by the teachings of his leaders and the customs that obtained among the people, but the decisions were his to make. Legally he was a free and independent man.

Such was the law of consecration and inheritance as practised at Kirtland and Thompson Settlement in Ohio. And this was called "United Order."

United Order, Order of Enoch, Stewardship

When the eyes of the Church were turned to the new "Land of Zion" in Jackson County, Missouri, this system changed somewhat, and was called "United Order," "Order of Enoch," and sometimes "Stewardship."

Church members everywhere were invited to send money to the Presiding Bishop or to Sidney Gilbert as purchasing agent, to purchase an inheritance in Zion. The money was used to purchase lands in Jackson County, Missouri. The "consecration" of one's money or property to the Church constituted entrance into the United Order.

With money raised in this way, a large acreage of land in Jackson County, Missouri, was acquired; but due to persecution and mobbings no opportunity was given the Church to distribute much, if any, of it as inheritances. The Church still holds title to much of that land. President Heber J. Grant once told the Knife and Fork Club of Kansas City that the Mormon Church held the deeds to much of that city but it could not get possession of a foot of it.

Such of that land or lands owned by the Church elsewhere as was used was let to Church members under a system that was called "Stewardship." These members operated the property as if

they owned it, drawing their support from it, and any surpluses it yielded above their necessities overflowed to the Church storehouse. Their tenure was a sort of life lease, subject to good behaviour, and the rental was the surplus which the property yielded. These tenants could be dispossessed (cast out) if they were unfaithful in their stewardship.

Those who received their inheritances were also referred to as "stewards" over their possessions and were admonished to faithfulness in keeping their covenants to create and turn over to the storehouse surpluses to sustain the poor. This latter class could be "cast out" of the Church, but never be dispossessed of their property.

Something of this consecration system carried down even into the early Utah days. Church records in Cedar City show that in 1856, Seth Dodge, who was moving away, issued a "consecration deed" to the Church for his home, which joined the Cedar Fort wall, and to a city lot in the new town survey. For this property he received a credit at the tithing office. Against this credit there is an eighty-dollar charge for tithing. For the balance, he was given an order on the Fillmore Tithing Office. The order would enable him to purchase an inheritance (a home) in Fillmore or wherever he might be advised to settle.

There is nothing in that early system of consecration and inheritance that is even suggestive of communism. It was the very opposite of public ownership and control of all the sources of wealth —labour included. Property was privately owned, labour was not regimented, and even the surpluses turned over to the Church were free-will offerings, for such offerings could not by any legal means be enforced.

Nor was consecration and inheritance socialism. There was no general public ownership of land or public utilities, but the Church let out under a form of lease which it called "stewardship" such properties as it held title to. The system was capitalistic, but tempered and restrained in its extremes and in its evil tendencies by Christian faith and charity. It aimed at perpetual security for the Church membership by giving to each member a means of making a living and by the setting up of storehouses stocked from the surplus fund, to take care of those who for any reason except idleness were unable to take care of themselves. If this system were used today it would, if faithfully followed, eliminate from society the extremes of rich and poor and yet preserve to all men their freedom of initiative.

Section 104 of the Doctrine and Covenants outlines a broader form of stewardship than seems ever to have been put into operation in the Church. If there was any serious attempt to live it, Church historians have been conspicuously silent about it.

Possibly the Prophet or the Lord were not satisfied with the surpluses that were coming in from both inheritances and stewardships, so something in the nature of a reversal of these plans was proclaimed. The stewards of both classes were called upon to turn all their proceeds (avails) into a common treasury; then they were to draw out of this treasury for their needs.

This revelation was given April 23, 1834, while the Saints in Kirtland and in Missouri were making strenuous efforts to recover the lands in Jackson County, from which the Mormons had been expelled by mobs.

These stewards still were not to be regimented. There were no overseers or supervisors in the production end, and even in the matter of distribution the treasurer was to honour the drafts of a member so long as "the Council" held him in good standing. Officers were to be elected and all regulatory measures were to be approved by "the common con-

sent" of the members.

Notwithstanding its wide variance from the previous plans, this system, too, was called "United Order," and the revelation separates the Order of Kirtland from the Order of Zion so that one might not suffer from the mistreatments dealt the other.

If this plan was ever put into operation on any comprehensive scale, Church history is silent about it. Heber C. Kimball is authority for the observation that the Lord withdrew it "for our good" because the Saints could not live it and would be damned by it if the commandment stood. And under this set-up, also, there was neither communistic regimentation of labour nor socialistic public ownership of land or public utilities.

This period was the darkest the Church had experienced up to that time. The Saints in Missouri had been exiled from their homes and other property by mob violence, while dissension and apostacy were rampant in Kirtland. And the taking away in Zion's Camp of two hundred and five of the most faithful men from the Ohio division of the Church further weakened the stability there.

Such unstable conditions among the people would render operation of their idealistic economic systems weak, sporadic, changeable, and uncertain if they were attempted at all.

THE WORLD'S NEED ★

By Alma Sonne,
Assistant to the Twelve.

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in Salt Lake City.

MY BRETHREN, a great responsibility rests upon the Latter-Day Saints, a responsibility which consists, not only in teaching, but in living the restored gospel. The spiritual crisis existing in the world today is a challenge to every church and to every devoted church member.

Roger Babson has endeavoured to answer the question: "How long will the present war last?" He said:

"It will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the ruler of our homes, schools, businesses, and nation."

Mr. Babson's statement reflects the wisdom of a man who has spent many years in the study of economic trends and business cycles. He has come to the conclusion that "man cannot live by bread alone," and that we have reached a juncture in the history of this world, when it is either "Christ or collapse."

This Church has supplied a background before which our nation can go forward triumphantly, victoriously and gloriously. No nation is greater than its spiritual concepts. Spirituality is a recognition of God's power in the universe and in the affairs of men and nations. It is a recognition of divine commandment as a guide to humanity in their struggles and strivings. It recognises God as ruler and creator and proclaims the fatherhood of God and the brotherhood of man.

This Christian doctrine is the very cornerstone of freedom, and it is the mission of this Church to promote it, and to inspire faith in the hearts of men. In this solemn obligation we must not fail, for faith is the bedrock of human life, without which the soul of man has no anchorage. Despotism may govern without such faith, but democracy will die without it.

May we appreciate the opportunity we have, as members of Christ's Church. May we recognise in Jesus Christ the only safe leadership which we can follow in these days of uncertainty and confusion.

May God give us strength and wisdom to walk in the way of righteousness, that our daily example may be a sermon to our friends, far and near, I pray, in the name of Jesus Christ. Amen.

Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

CONSCIOUS of growing dissension among his charges, Samuel Brannan now endeavoured to re-inject into the hearts of the colonists some of the rich spiritual fervour so apparent at the beginning of the voyage. Contrary to the missionary policy of the Prophet Joseph Smith, Elder Brannan repeatedly had cautioned the Saints against publicly discussing the restored gospel. "When anyone asks you the meaning of Mormonism," he declared, "tell them 'It is to mind one's own business.'" Such churlish attitude toward earnest seekers of the truth had gained them nothing in Honolulu, and was not likely to swell the ranks in Yerba Buena. Without discussion or opposition, the ensign of truth scarcely fluttered in the calm, and Elder Brannan's spiritual drive apparently went unavailing.

Whatever Samuel Brannan's attitude toward non-Mormons may have been, his religious demands on his flock were certainly austere and exacting enough. Religious services were immediately instituted in the Portmaster's *Casa Grande*. Elder Brannan called his Saints to worship with a small handbell conveniently hung in the plaza.

Powerful and vigorous were his verbal hammerings at the Saints—to remain faithful—to shun all temptations in this land of gentiles. Findla, who came to Yerba Buena in the fall of 1847, says he heard Samuel Brannan preach, and that "the Mormons then did not preach very different from other men." For a time Samuel Brannan was the only preacher the town possessed. There never had been a regular house of worship in the village. Even the priest of Mission Dolores had deserted his post on the arrival of the American navy.

Yet the Mormon elder's punctilious attitude toward things religious utterly failed to heal the cleavage between himself and the Saints in his charge. Complaints constantly arose over management of the affairs of Brannan and Company. In accordance with the agreement signed aboard ship, all business transactions pertaining to the organisation were conducted through the firm name and under the sole direction of the "First Elder." As an uncompromising leader, Samuel Brannan exacted strict obedience to every rule. Many of the brethren complained of his high-handed, rough-shod tactics. His merciless excommunications aboard ship had added nothing to his popularity.

In desperate attempt to counter this disturbing rift, he ex-communicated three more brethren. And this act stirred a hornet's nest of retribution. Several appealed to Captain Montgomery for redress. They claimed to be tired of Brannan and Company, wished to withdraw from its chafing obligations, and complained of bad treatment. Moreover, in accordance with the stipulations of the agreement, they demanded their share of the common stock of the joint company.

Captain Montgomery immediately instituted a court of inquiry. Suit was brought by William

Harris, one of the number, against Brannan. At this time the municipal machinery of Yerba Buena was entirely Mexican in form. There was no *ayuntamiento*, or town council, and the *alcalde* was absolute in power. Washington A. Bartlett, a pompous naval officer, filled the *alcalde's* post under military administration, and it was before him as trial judge that the case finally was heard. With an amazing disregard for Mexican forms, *Alcalde* Bartlett gathered around him an American jury, and proceeded to hear the affair American style.

Lawyer Hyde, who had come on the *Brooklyn*, eloquently presented the case for plaintiffs. Col. C. W. Russell served as counsel for the defendant. But it was Samuel, who with characteristic vigour, did most of the defending.

Whether it was the sparkling courtroom oratory of Samuel Brannan which swayed the jury, or the insupportable premise of the complaints, history attests a verdict of "Not guilty." The court declared the contract, signed for a period of three years, could not be broken. When the verdict was given, Samuel is said to have exultantly exclaimed: "The truth was mighty and prevailed!"

Thus ended the first jury trial in California—though by no means did it end the mounting problems faced by the redoubtable Brannan. Brannan and Company already was showing signs of disintegration. But despite squabbling and dissension, he drove forward the programme to which he had set his efforts.

With the machinery brought west in the *Brooklyn* he built two flour mills on Clay Street. The press and type which had printed the *Messenger* in New York were set up, and from them issued San Francisco's first newspaper, the *California Star*. Space for business establishments decidedly was at a premium in the town. The first printing was done in the second storey loft of an old storehouse and grist mill on the north side of Clay Street. Besides the newspaper, Brannan soon had his printshop facilities busy at work printing notices, naval proclamations, and municipal deeds. All this was a definite source of income to the leader—of which there is no record of his having turned any of it in to the common fund of Brannan and Company.

With Mormon labour, Samuel built the finest house in town. It became a popular rendezvous for such illustrious figures as Commodore Stockton, Governor Mason, and ex-Governor Lilburn Boggs of Missouri, who now was *alcalde* of Sonoma.

The loyal and hard-working Saints could hardly fail to look upon this new development without alarm.

Complaints of mismanagement and neglect continued openly to be made by the brethren. Instead of exercising humility, of attempting to remedy a most deplorable situation by becoming as "one of the least," Samuel arrogantly excommunicated others, in hope of silencing the "rebellion." Winter was coming on, and he was impatient. A city must be started, a haven of rest made ready for the weary Saints, sure to arrive overland next year. Its site must be chosen, its acreage planted. Houses must be built, and all made ready for the Zion-to-be.

After lengthy consultations with trappers and frontiersmen acquainted with California's interior, Samuel Brannan made choice of a site for the new venture. Along the headwaters of the majestic San Joaquin River, at the juncture of the Stanislaus, slept a land of breath-taking natural beauty, boundless level acres, and a climate which rivalled Italy. The soil was deep, wild game in plenteous abundance, and with a natural waterway to the Pacific seaports on

the bay. A more perfect setting could hardly be imagined. Samuel believed he'd marked the true site for Zion.

The name chosen for this city-to-be was "New Hope." And with boundless enthusiasm Brannan and the remaining loyal Saints set to work to make the dream come true. From the funds of Brannan and Company, Samuel purchased the launch *Comet*, and loaded it with provisions, seeds, wagons, and implements. From the Livermore *rancho* were purchased teams and oxen. Twenty experienced farmers were "called," and with William Stout as manager, they sailed up river to make real the great plant. There is no indication that the site chosen disappointed them.

"Round about, elk and antelope went in droves by thousands; deer were plentiful; the ground covered with geese; and rivers with ducks, while the willow swamps along the river banks, were filled with grizzly bear. The tracks were as well worn in the swamps as cattle paths today. Three hours of good hunting could provide meat enough for a week, for the whole colony. Bears' oil served as lard, and the only provisions which Samuel Brannan had to send from Yerba Buena were unground wheat, sugar and coffee. ("San Jose Pioneer," June 23, 1877.)

A log house with oak shingles soon was completed. Before spring many acres were ploughed, and seeded to wheat. The tract was fenced by cutting down oak trees, sawing them up, arranging butts and large pieces into line, and thatching them with limbs.

Yet the venture—begun with such promise—was plagued with the same evil which had followed the Saints to the soil of California. The leader, believing all was tranquil at New Hope, turned his restless energies to promoting various enterprises in Yerba Buena. Almost overnight he became the town's leading citizen. Opportunities for profit were on every hand, and he neglected none of them. He still allowed a measure of his time to Church affairs, and demanded strict obedience from the Saints under his jurisdiction—but a day of utmost reckoning was surely on its way. It is not given to man to serve both God and Mammon.

(To be continued)

★

MORMON FARMERS MEAN BUSINESS

MARY DAY, Correspondent of the "Farmers' Weekly," who is touring the United States as a guest of the U.S. Department of Agriculture, wrote recently:

"You would have been exceedingly interested to go with me among the farms of Utah. They have quite a distinct character of their own. The people all belong to the Church of the Latter-day Saints (Mormons); they have a tradition of living and farming through generations of difficulties, which has perhaps tempered them to visualise and tackle this new problem of war-time production especially realistically.

"One farmer's wife, who had cooked us lunch of creamed sweet corn, boiled eggs, salad, home-bottled peas and milk fresh from their own cow sheds, remembered tales told by her grandmother of their dramatic fight for existence. And they all speak of Brigham Young as if he were still in their community somewhere just around the corner.

"They listened, at two meetings, to your story, and you might almost have known by telepathy across the ocean the quick sturdy determination with which they responded. When they say: 'Tell your folks we're with them in this fight, we won't let them down'—they mean it."

—"The Farmers' Weekly," March 5, 1943.

TO THE GIRLS BEHIND THE MEN BEHIND THE GUNS

By Major Hugh B. Brown,
Co-ordinator of Latter-day Saint Men in the Services.

★

IN times of war, life's smelting process is accelerated by the concentrated heat to which all are subjected in varying degrees of intensity. In this fire much dross is consumed, but there are refined

In his article, "The Citadel Within," which was published in the "Star" recently, Hugh B. Brown had something to say to men in the Services about their own private battle. Here in fitting sequel, he addresses himself to their companions on the home front, who also must defend "the citadel within."

such precious metals as courage, constancy, fidelity, loyalty, valour, and heroism. We appreciate these virtues when they appear on the battlefield, where the individual is supported by the group, "with soldiers to shout and praise," but when they emerge under less conspicuous circumstances, without the heat of battle or the bellows of music or cheers or clangour of war, then they are nuggets indeed.

Some young women feel that their part in the programme is so insignificant as to leave little opportunity to develop these qualities which we applaud in our fighting men. They, too, wish to serve, to help, to do more than merely cheer on the sidelines. They do not agree that "men must fight and women must weep."

In this world conflict the front lines are often "behind the lines." Civilians are playing a larger part than in any war in history. It is a war against the individual, where truth and error are locked in conflict, right opposed to wrong, good opposed to evil, Christ opposed to anti-Christ. The first and most important duty of every soldier is to choose whom he will serve. You, young women, also must decide which side you are on, and then you will have ample opportunity to prove your quality.

In spite of, or because of, our highly mechanised methods of warfare, manpower is the chief factor in determining the strength of an army. The total manpower of an army is the sum of the strength of the individuals. The fighting strength of a soldier is not a matter of physical fitness alone. Now, as never before, do stamina, morale, and character count in the struggle. Despite all our scientific progress and our modern methods, there is more opportunity for individual initiative and skill than ever before. With the coming of tanks and airplanes we turn again to the kind of fighting where man meets man in terms of quick decisions, co-ordination, and split-second timing.

Anything, then, which will sustain and strengthen the individual service man will aid the cause of the United Nations. Any act or influence which lowers his morale or impairs his physical fit-

ness is an act of sabotage. You can make your greatest contribution by making sure that every service man you contact is strengthened by your influence, made better by your presence, that when he leaves you he will respect you and retain his own self-respect, which is indispensable to high morale.

These Latter-day Saint men with whom you associate have high ideals, great hopes and ambitions, limitless possibilities, all predicated upon the observance of certain rules of conduct. Anyone who encourages one of them to forsake his ideals and yield to the temptations so prevalent in all armies, thereby weakens his armour, makes him vulnerable to the enemy, contributes to the downfall of one of our fighting men.

Remember, the days of chivalry are not over. Men still go into the joust with their "ladies' colours fastened to their lances," and they do their best to live up to what those ladies expect of them. These men want to feel as they go out to fight that there is something in the world that has not gone to pieces. Their thoughts of home, family, and the verities of life include you, the girl friend, the fiancee. They want to believe that there is still something sweet and clean and pure in the world. To them you symbolise an ideal.

Imagine, then, the awful let-down if you have become a victim of the fiendish folly that passions and appetites must be ministered to, and that you are guilty of whimpering "We can't say 'no' to a soldier." He may put you to the test, but all the time he prays you will prove true. If he is weak, he will thank God that you are strong.

These men, finding themselves in a new and strange environment, surrounded by influences which challenge their concepts of right and wrong, may sometimes waver in their determination to come out clean. Some of their companions make light of what they have always held sacred. In cities, towns, and villages alcoholic beverages are available to them, and certain of your sex who dishonour the name of woman prey on their loneliness. These and many other temptations they must meet and conquer, but imagine how their world will fall apart if, when on leave, they find that you too are yielding to the down-drag of these devil-dominated days.

You also, perhaps with less vehemence, are engaged in the conflict, battling against the animal appetites that "claw at the soul." You too must struggle against the suction of war's whirlpool and not strike your colours and surrender to the enemy, for to surrender is to "rob existence of its value and personality of its sanctity." You must win this battle with yourself if you would be ready for the great opportunity to strike a blow at the enemy when you are with a man in uniform. You can restore his faith in himself and in his ideals and send him back a better soldier, or you can take away the last remaining prop which sustains his character and send him back the most pitiful of casualties, one wounded by his friends, betrayed by those he loves.

When they visit you while on leave, you must be strong and give them of your strength. Renew their faith in the right by your own unwavering loyalty. Raise high the standards which perhaps they have allowed to droop.

Send them back recharged with faith and hope and courage and self-esteem, knowing there is something fine to fight for, to live for, to come home to. Send them back stronger men for their contact with you. Every man you touch must be better for that touch, or you should be in quarantine as an enemy of the state.

Someone spoke an eternal truth when he said, "Honest love is the most powerful influence for good

that can enter into a man's life; so love's counterfeit is the most disintegrating."

We must remember that this war, too, will pass, will end, and there will be a return to such normalcy as is possible. Then life must be lived and must endure the acid test of reality. Uniforms with their fading glamour will go into the discard, the boys will be civilians again. You and they must take up the business of living in a world which will seem to be out of focus. Your world and theirs will endure the ordeal if you and they refuse to surrender to mediocrity. Bombed cities may be rebuilt, devastated areas may be reclaimed, bodily scars of honourable battle may be healed; but the stains of ruined character are the most lasting of the terrors of war.

We who remember the aftermath of the last war have not forgotten the wreckage and devastation everywhere to be seen—colossal waste on every hand, and yet in the intervening years we were able to repair, rebuild, and reclaim much of that loss—but time has not effaced the havoc of wrecked homes and disillusioned lives where Satan had convinced some that love could spring from the ashes of lust. Here the armistice did not stop the process of disintegration.

You must say "no" to a soldier if he proposes anything which will help the enemy. You would say "no" and stop him with your life if he should propose an act of treason, and treason is giving help and comfort to the enemy. What, then, if he proposes that you join him in an act which un-mans him? If you yield, have you not been untrue to your country, to your womanhood, and to him? Have you not thereby helped the enemy? If in his delirium he calls for that which is harmful, you must have the courage and the good sense to deny him, even as a nurse would refuse a harmful drug to her patient in the hospital. What would you think of a nurse who instead of courageously doing her duty, and saving her weakened patient from his folly, should add contagion to his wounds and then whimper, "I thought he wanted me to, and I tried to make him happy." Do you know what the soldiers call those foolish girls who give themselves under the false banner of patriotism? They are known as "patriotic prostitutes."

We want our men to come out of this war with faith in God and in themselves, faith in the good way of life and a determination to preserve and improve it, faith in the future and courage to face it. Yours is the opportunity to hold up to them the hope and assurance that when this is over there will still be much to live for, provided they themselves are true to their ideals.

Will you young women help to stem this avalanche which threatens to engulf the future homes of our country and wreck and destroy the pillars of our society? The old cry of Cain, the murderer, "I am not my brother's keeper" cannot apply to you who are the keeper of some other girl's brother. That other girl may be with your brother now. What would you have her do for him? Then apply the golden rule.

You girls behind the men behind the guns form a line of defence which must not weaken. While that line holds, the front lines will remain impregnable. There must be no compromise, no going over to the enemy, no lowering of standards—no traitors in this line.

This is not a line to be defended with ships and tanks and guns and airplanes; it will not be assaulted by troops with fixed bayonets; but it is a line constantly under fire, being attacked from all directions, a line where it is sometimes difficult to tell friend from foe. From these lines there must come

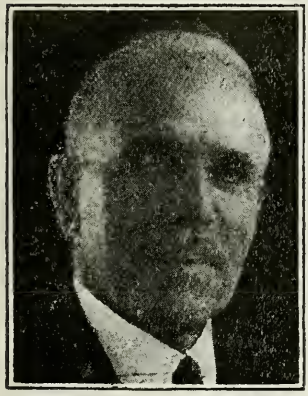
reserves for the front—not armed recruits, but the very essence of the fighting man's strength, namely, courage and faith and that "tenfold strength" of the pure in heart.

There must come up from these lines an atmosphere of home, of love, of fidelity and purity, an atmosphere free from contamination, free from nicotine and alcohol and lust.

From this line there will come an unseen companion to march at his side, ride with him in his tank or plane, be with him on his battleship. The memory of that last sweet time together will give him strength and fortitude and renew his faith in God.

Yes, girls, you are called to serve, and when the war is over the heroines will be as numerous and entitled to as great credit as the heroes of the war. Your medal of honour may not be pinned on a uniform, but it will be the highest honour won on life's battlefield—a clean, courageous heart. God Himself will reward your valour.

☆



THE REASONABLENESS OF RELIGIOUS FAITH

By Dr. Joseph F. Merrill,

Commissioner of Education,
Church of Jesus Christ of Latter-day Saints,
Salt Lake City, Utah.

★

NUMBER ONE

Radio Friends: I come to you by request to make some talks on the subject of the L.D.S. Church and Education. The subject is broad, but I hasten to assure you that I do not propose to attempt a cyclopedic series of addresses. I hope to interest you, however, in a short series of talks on a few specific subjects of much importance.

The articles of Dr. Joseph F. Merrill of the Council of the Twelve have a special appeal to youth because of his experience as a student and teacher.

Here we publish the first of an interesting series of Radio addresses entitled "Is Faith Reasonable?"

First, I invite your attention while I treat briefly on the reasonableness of religious faith. This topic is fundamental to any student approaching open-mindedly a serious study of religion, willing to be influenced by his findings. Every student likes to feel that what he is doing, or proposes to do, is at least reasonable. Hence is it reasonable to believe in God and in immortality? This I hope to show. But reasonable from what direction of approach—the scriptures, personal testimony, history, or what? I answer, mainly from the direction of science and human experience.

I have been a student and teacher in the field of physical science for forty years, so I shall feel most at home in treating my topics in the style and method of a college student. In imagination,

then, I see before me as I speak a group of attentive students. Their intelligent countenances are a challenge to me. Most of them are willing to be convinced. So I ask for a sympathetic hearing, promising that I shall not weary anyone with too much detail. We shall attempt a survey only, not a minute study.

The Enquiring Attitude of Students

During all his student days, from the primary school to the university, the student has been appealed to by his teachers to do his own thinking. Various methods of teaching have been used to train the reasoning and thinking faculties of the student. The teacher considers his work has been well done if the student has acquired the habit of real thinking. To think is to work. Concentrated thinking is hard work, and most of us are willing to avoid hard work. Outwardly, however, every student tries to simulate the attitude and methods of the thinker. And so if we reach the student, we must address ourselves to his reason. At least, this is what I purpose doing.

The methods of the schools have required him to gather, inspect, classify, analyse, and study the available data that may be gathered bearing on the topic that may be under consideration. The short and often troublesome words "why" and "how" become prominent in his vocabulary.

Now, we do not blame the student, nor do we criticise the methods of his teacher. Even the Apostle Paul wrote: "Prove all things; hold fast that which is good." (1 Thes. 5:21.) We could devoutly wish that it were feasible for all students to be trained to think honestly, logically, deeply, and to act accordingly. Surely religion would not suffer if this were done. It is the reasonableness of it that constitutes the chief charm of religion. Please think through this statement. It is to the semblance of thinking, shallow thinking, that much mischief is sometimes due. Particularly is this true relative to questions touching religious faith. And so there are shallow, so-called intellectuals who affect to believe that it is unmanly to profess a religious faith, a faith in God and in a life beyond the grave. It is unreasonable, unscientific, some of them say.

Scientific Day

It is true that we are living in a wonderful day and age, the most glorious of all time; an age in which man is master to a degree greater than ever before of the forces of nature; an age of ever-recurring miracles, many of them more mysterious and awe-inspiring than some of those recorded in Holy Writ; an age in which through his accomplishments man exhibits almost God-like achievements, banishing disease, staying the hands of death, and prolonging life; an age in which science has truly become exalted. For it is to science, primarily, that many people attribute the marvellous advances of the century.

It is spoken of as the "machine age," the "scientific age," the "electrical age," the "age of reason," the "age of materialism," etc. And it is probably true that among civilised peoples there is less superstition but more scepticism today than ever before. However, is it not correct to assert that scepticism is due not to thinking but to the lack of thinking?

And so we are brought to the question: **Is faith in God and immortality reasonable?** Of course, many deists will not regard these questions as important. They believe, nothing doubting. With them "faith" is second nature. The testimony of a prophet is all-sufficient to them. They have never struggled with "doubt." But it so happens that these people

constitute only a small minority. It is different with most students, especially those enrolled in colleges. The latter class must be shown, must be convinced.

Conflicts Between Science and Theology

Now, as one phase of our main question, is faith in God and immortality reasonable?, let us consider briefly some notable errors in the teachings of science, not to discredit science, but to make the student of science more humble and open-minded. The religious sceptic often diverts to the topic "the conflict between science and religion." This is the popular but incorrect form in which this topic is stated. We do not admit that there is any conflict between science and religion, for truth can never be in conflict with itself, but between some scientific teachings and some theological teachings the case has sometimes been different.

A great deal has been said and written about the conflicts between science and theology, and there is a popular notion abroad that there are irreconcilable conflicts between science and religion. Observe, however, that President Andrew D. White, of Cornell Unviersity, for instance, wrote of warfare between science and theology, not between science and religion. There is a sharp distinction between the terms—religion and theology—so commonly confused in the popular mind.

Undeniably there have been many severe conflicts between scientific doctrines and theological beliefs. In the main, theology has had to yield.

"Truth is truth where'er it's found.
On Christian or on Heathen ground."

Many truths have come to us from the fields of science. Error eventually has to give way to truth even when the error is one of theological belief. But so persistently have some errors in theological belief been held and so warmly and devoutly have they been defended, that many people have turned from theological dogmas, becoming indifferent to all religious doctrines. Perhaps this is natural. There is usually more or less difficulty in sharply separating what is taught from the manner in which it is taught and from the person teaching it. Personal authority carries great weight, and dogmatic assertions by persons high in position often have a profound influence. This has been true especially in the field of theology. In the time of Columbus the earth was popularly believed to be flat, and ecclesiastical support was given this view. But Columbus reasoned that the earth was round and thereby drew upon himself the odium of a heretic. Galileo had to recant or be burned at the stake. Socrates drank the deadly hemlock rather than be false to his convictions. Examples might be multipied to great length. There have been modern examples of this same conflict between theology and science. But on the whole, perhaps, the advocates on both sides of these questions are becoming less dogmatic and more tolerant, for each side has found itself in error.

Errors in Science Teachings

I said that, in the main, theology has had to yield. **But do not let me give you the impression that science has been free from error and dogmatism.** Let me illustrate, taking a few cases from a field in which I have studied for forty years. In certain divisions of this field forty years is ancient history. For within that time, as Milikan puts it, "we have found more new relations in physics than had come to light in all preceding ages put together, and the stream of discovery as yet shows no signs of abatement." In those days we were taught that any substance, such as common salt, could be

divided into two portions, each of these into two other portions, and this process of divisions could be continued in imaginaton, at least, to a very great length until an inconceivably small particle could be reached which, if again divided, would cease to be salt, but would yield two new particles, one called sodium and the other chlorine. We learned that this smallest particle of salt was called a molecule and the two particles resulting from a division of the moecule were called atoms—one an atom of sodium and the other an atom of chlorine. Of course, this molecule and these atoms were so small that no one had ever seen them or could ever hope to see them. **Yet no chemist doubted their existence.**

But it is with these atoms I am now concerned. They could not be divided. They were called elements—substances incapable of division into anything else. A chemical examination of all known substances revealed that there were about seventy of these elements. This number has since been extended until now about ninety are known. Examples of these elements are gold, silver, and copper, lead, iron, etc., among solids, and oxygen, hydrogen and nitrogen among the gases. But the point I am coming to is the doctrine, taught with absolute assurance of its correctness, that these elements could not be separated into anything else. Gold was gold and an atom of gold could never be divided into parts or be anything else than gold. One famous American scientist impiously and derisively expressed the idea in my hearing by saying an atom was a little round, hard thing that God Himself couldn't break up. And so the doctrine of alchemy, taught during the Middle Ages, asserting that the noble metals, gold and silver, could be made from base metals like mercury, was ridiculed and pronounced impossible. Forty years ago perhaps no teaching in science was given more dogmatically or with more assurance than this teaching concerning the nature of the atoms.

Atomic Structure

But in this day how different! The atoms are now regarded as made up of parts, the atoms of many of the elements being thought to be extremely complex in structure. Time will not permit of a statement of the modern theory of atomic structure, but suffice it to say that, according to a prevailing view, atoms are miniature solar systems having a nucleus or centre about which particles revolve, a structure analagous to our solar system with the sun around which the planets revolve. And just as one solar system in the heavens differs from another, depending on the size, number, etc., of its sun and attendant planets, so the atoms of one element, as gold, differ from the atoms of another element, as copper, depending on the size of the nucleus and the number of revolving particles, though these revolving particles, unlike the planets, are thought to be all of the same size. But in the modern theory, it is interesting to note that but two kinds of particles, or building material, are found in any atom—particles of positive or particles of negative electricity. And gold differs from copper, or lead, etc., only in the number and arrangement of these particles of which the atoms are built, just as one house may differ from another only in the number and arrangement of the bricks out of which both are built. Now just as our solar system is filled primarily with empty space—if you will permit the expression—so an atom is now known to be not a solid mass, but a very porous one, the distances between the nucleus and the particles revolving around it being at least one hundred thousand times the diameter of the nucleus. In other words, "an atom is also nearly filled with

empty space," to use a curious expression. It is made, as just stated, of elecricity, and of electricity only, the electricity being of two kinds—electrons, or negative particles, and protons, or positive particles. These particles are believed to be indivisible, inconceivably minute, but in aggregates they make atoms, molecules, substances, mountains, worlds, the universe. Everything is therefore made up of electricity, the entity carried by wires from the distant electric power plant to the electric motor or incandescent lamp.

But though all things material are made of electricity and electricity only, strangely enough no one has ever seen or can ever hope to see electricity. I spoke of the electron being minute. In a thimbleful of air we are told there are more than ten million million million molecules of air, each one relatively far away from its neighbour, each one extremely porous, and each one made up of scores of electrical particles. It is, of course, absolutely impossible for any human eye ever to see a molecule, saying nothing of the exceedingly smaller electrical units—electrons and protons—of which it is made.

At this point let us be frank. It is only by faith, faith appealing to reason, that we become convinced of the reality of molecules and electrons.

But there is something more that has been found out about atoms and elements that makes ridiculous the teaching of only thirty years ago. Then it was said to be absolutely impossible for mercury to be changed into gold or lead, etc. That old dogmatism is forever gone. Right under the noses of these scientific dogmatists atomic disintegration was continually going on in nature. Some chemical elements, such as uranium and radium, are ceaselessly undergoing spontaneous decomposition, other chemical elements as lead and helium, being born in the process. In the laboratory, mercury, or quick-silver, has in recent years been reported by scientists in Germany and Japan as having changed into gold. And probably the reason why we are not flooded with gold is because the process is so very expensive. In any case, it is now definitely known that chemical elements are transmutable. How absurd this statement would have been thirty years ago!

(To be continued)

THE FAITH OF LATTER-DAY SAINTS

" We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

We believe God to be a person. We believe absolutely that we are made in the image of God. We believe that Jesus Christ was actually the Son of God, His Father, as I am the son of my father, and as you are the father, and we believe They are Personages. Why? Because the boy Joseph Smith saw God, and God introduced Jesus Christ to him as His " beloved Son," and told this boy to listen to the Saviour and the Saviour gave him instructions.

We believe absolutely in God, that He is a personal Being. We believe absolutely that the scripture is true which says: " God created man in his own image, in the image of God created he him; male and female created he them."

—President Heber J. Grant.

ANNIVERSARY OF THE ORGANISATION OF THE CHURCH

By Andre K. Anastasiou.

The sixth of April, the date upon which the Church of Jesus Christ was organised and re-established upon earth in 1830, is an important historical event to Latter-day Saints throughout the world. The mission, ministry, and life of the Prophet Joseph Smith is the basis of the restoration.

The revelation on Church Organisation and Government given to Joseph Smith the Prophet in April, 1830, is preceded by the words recorded concerning it:

"We obtained from Him (Jesus Christ) the following by the Spirit of Prophecy and revelation; which not only gave us much information, but pointed out to us the precise day on which, according to His will and commandment, we should proceed to organise the Church once more here upon the earth."

Prior to this date, the Prophet Joseph Smith described to his companion, Oliver Cowdery, the divine manifestations and instructions how to proceed in organising the Church. You will remember that in the Spring of 1820 Joseph Smith, in answer to humble prayer, was visited by God the Father and His Son, who revealed themselves anew and established the conception and the understanding of the Godhead.

Three years later, following this great vision, the Angel Moroni, prophesied by John the Revelator, revealed to the young Prophet many important things pertaining to the Restoration of the Church and the fulness of the Gospel in the Latter-days. The time was not ready to establish the Church. Moroni's visitations continued from 1823 to 1829. culminating in the publication of the Book of Mormon.

On May 15th, 1829, John the Baptist, holding the Aaronic Priesthood. came to earth, a resurrected being, and conferred upon the Prophet Joseph Smith and Oliver Cowdery the Aaronic Priesthood, embodying the authority of the ministering of angels, of preaching the Gospel of Repentance and of baptising by immersion for the remission of sins.

About a month later came Peter, James and John, the Apostles of the Lord in the former Church at Jerusalem, and reconferred their keys and the higher or Melchizedek Priesthood upon these two humble servants, to enable them to justify their claims and give them the right to officiate in the Restored Church.

So after ten years of preparation and instruction Joseph Smith and Oliver Cowdery, now baptised and ordained ministers of the Restored Gospel, proceeded on the 6th April in company with four other converts to establish the Church in accordance with the laws in the country wherein this great event took place.

The revelation which has reference to this restoration was recorded:

"The rise of the Church in the last days, being one thousand eight hundred and thirty years since the coming of the Lord, Jesus Christ, in the flesh, is regularly organised and established agreeable to the laws of our country (U.S.A.) by the Will and Commandment of God in the fourth month and on the sixth day of the month which is called April, which commandments were given to Joseph Smith Junior who was called of God and ordained an Apostle of Jesus Christ to be the first Elder of the Church; and to Oliver Cowdery who was also called of God an Apostle of Jesus Christ, second Elder of this Church and ordained under his hands, and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and forever, Amen." (D. & C. 20: 1-4.)

The Church of Jesus Christ of

Latter-day Saints, which title was revealed and commanded to be borne by the Church, is another witness that this is His Church, for He said:

"Thus shall my Church be called in the last days. Those to whom this commandment was given, have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth with which I, the Lord, am well pleased, speaking unto the Church collectively." (D. & C. 1:30.)

Joseph Smith Jr., divinely called and sustained, and his five companions, constituted the body of men "regularly organised and established and agreeable to the laws of our country, by the Will and Commandment of God." A thoughtful reader or student of theology must of necessity appreciate and even accept the inspiration and order in which this Church was established. Built upon the same foundation and principles as the Church of Jesus Christ of the former days, it contains the same order and organisation, namely twelve apostles; prophets, patriarchs; two divisions of the Priesthood—Melchizedek and Aaronic—consisting of the Quorum of High Priests, Seventies, Elders, Priests, Teachers and Deacons, and containing all the fundamental principles and doctrines constituting the fullness of the Gospel as was formerly established by the Lord in the Meridian of Time.

To the Saints of the Latter-days God has given this promise: "Wherefore, if you shall build up my Church upon the foundation of the Gospel and my rock, the gates of hell shall not prevail against you." (D. & C. 18:5.) Adding, "those who receive my Gospel are Sons and Daughters in my Kingdom." (D. & C. 25:1.)

The Church has stood terrible persecutions, drivings and sufferings in the early years following the re-establishment. Malicious attempts were made on the part of many designing men to destroy the influence and character of the Saints, but the Church of the Most High, built upon the rock of revelation, endured tests and trials of faith, and today are firmly established in the tops of the mountains, where this Church and Kingdom shall remain and grow in numbers, in virtue and in knowledge, awaiting the coming of the Lord the Second time to receive this Church unto Himself and to dwell in the midst of His people during the Millennium.

To comfort the suffering Saints the Lord revealed these encouraging words: "Lift up your hearts and rejoice, for unto you the Kingdom, or in other words, the keys of the Church, have been given. The Kingdom is yours; the blessings, therefore, are yours; the riches of eternity are yours." (D. & C. 42:69; 70; 18.)

*

Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself up in your own virtue, and seek a friend and your daily bread. If you have in such a course grown grey with unblenched honour, bless God and die.

—Heinzelmann.

The Latter-Day Saints' "Millennial Star"

APRIL, 1943

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

THANK YOU, "STAR" READERS!

To our many readers who have responded so readily to our appeal to support the "Millennial Star" by sending in a yearly contribution, we wish to express our very deep appreciation and gratitude. We are encoruaged by their faith and their optimism that the monthly magazine will be a greater representative of the Church in this land. Our Circulation Department is busy receiving and acknowledging yearly subscriptions, and we hope that before long every member of the Church in this land, or shall we say every family, will receive the "Millennial Star" and be guided by its inspiring messages, counsel and information to the end that we may remain a body of united people, faithful and true, loving and kind and merciful to each other.

We shall be happy to appoint in every district of the British Mission a "Millennial Sar" reporter and representative. We need more local news reports, faith-promoting incidents, testimonies and events to be recorded in the "Star" for the benefit of our readers in this land.

We have received a most enthusiastic letter from one of our branch Presidents, offering to represent the "Millennial Star" and order six dozen monthly copies to be sent to him as soon as they come off the press. We are very happy to have such men in our midst who are willing to give us such unstinted support and proffer so many suggestions as to how this magazine may become the proselyting force of the Church.

Are there any more men or women who are willing to follow this brother's lead?

We have faith, courage, and optimism to believe that in the near future, if the war conditions do not curtail our efforts and our plans, to make the "Millennial Star" a power for guiding the destinies of the British Nation. This optimism is not too high. The "Millennial Star" is the mouthpiece of the Servants of God who labour under his divine inspiration and who are striving to the best of their ability and knowledge to fulfil the divine purposes.

M.I.A. DISTRICT CONVENTION

It is the hope of the Mission Presidency and the newly constituted M.I.A. Board to hold in each district of the British Mission a well prepared, bright and instructive programme during the three days of the Whitsuntide.

The youth of the Church need recreation of a type which will lift them up, give them encouragement and vision of their future.

We all rememebr the wonderful M.I.A. Conventions held in the British Mission in the years preceding the war. Why not hold these on a smaller scale in every District of the Mission?

We hope that the districts and

branches of this mission will respond wholeheartedly to the efforts, hopes and aspirations of the new M.I.A. Board. A group of faithful, diligent and well-informed members of the Church are now working strenuously to rekindle the Spirit of the youth of the Church in this land.

It is our duty and obligation as members of the Church, to lead the younger generation in the paths ordained of God. Each boy and girl of our auxiliary organisations expects to be led, taught, inspired and encouraged to live the life of a true Latter-day Saint.

We affirm again that it is our responsibility, our obligation to them, and we must not fail them. Each District Presidency is duty bound to think constructively and to make every possible effort to be present during the Whitsuntide recess from work, and prepare an inspiring, stimulating and happy programme.

Invite local youth organisations to participate in your proceedings. Send dance invitations to local regiments—British, American and Canadian. Use initiative, have optimism in yourself and visualise the programme that will equal this time the efforts of the former years.

The Mission Presidency and the M.I.A. Board wish every district a very happy time during the Whitsuntide.

FAST DAYS AND OFFERINGS

Do you fast, at least once a month? The majority of Latter-day Saints do not.

A sad but true situation. And yet the fasting ordained of the Lord and given as a commandment for the temporal salvation of this people is binding upon us. Shall we heed the Lord? or shall we ignore the plea and counsel of His own and of those who labour under Him?

Our Prophet and leader—President Heber J. Grant—brings to your mind and heart this plain message: "Let me promise you that if the Latter-day Saints do honestly and conscientiously from this day forth as a people keep the monthly fast and pay into the hands of their Bishop the actual amount that they would have spent for food for the two meals from which they have refrained; and if in addition to that they will pay their honest tithing, it will solve all of the problems in connection with taking care of the Latter-day Saints. We would have all the money necessary to take care of all the idle and all the poor.

"Every living soul among the Latter-day Saints that fasts two meals once a month will be benefited spiritually and be built up in the faith of the Gospel of the Lord Jesus Christ—benefited spiritually in a wonderful way, and sufficient means will be in the hands of the Bishop to take care of all the poor."

At a recent Priesthood Conference it was estimated that if the Saints were only faithful to this commandment, fasting once a month and contributing the savings thus effected to the poor, each poor on our books would receive £5 a month.

To our poor Saints who are in want, we wish to say that we will sustain them in their hour of need and they will not be hungry as long as they remain faithful and true Latter-day Saints. We appeal to Branch and District Presidents to teach our members to observe the fast day, to come with contrite hearts, with the spirit of rejoicing and with countenances beaming with the testimony of the Gospel, to share the Spirit and the loving kindness of our Heavenly Father in Fast Day meetings, partake of the Sacraments, and confess their weaknesses.

A. K. A.

I AM THE RESURRECTION AND THE LIFE

By J. Reuben Clark, Jr.
of the First Presidency.

This solemn, and unequivocal testimony of Jesus the Christ, His divinity and His mission, was delivered nation-wide by President Clark on the Church of the Air, from the Tabernacle, Temple Square, Salt Lake City, December 20th, 1942, through the Columbia Broadcasting system, from Radio Station KSL.

MARTHA, meeting Jesus coming to raise her brother Lazarus from the dead, to 'the intent that the Apostles might believe,' said:

Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

> "To the humble, house-serving Martha came this great and most glorious message of the ages."

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.

Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:21-27.)

Thus did the Christ, the mightiest figure of all time, bear witness of Himself.

Thus did the lowly Martha bear her responsive testimony, as simple and clear and straightforward, as unequivocal and all-embracing as that of Peter, himself, when he declared, "Thou art the Christ, the Son of the living God." (Matt. 16-16.)

Thus to the humble, house-serving Martha came this great and most glorious message of the ages. Men have lived by it, they have died for it, since Cain slew Abel. It was cast at "the beginning," at the time when, as the Lord said to Job, reproving him for his shallow understanding, 'the foundations of the earth were laid . . . when the morning stars sang together, and all the sons of God shouted for joy.' (Job 38:4-7.) And the sons of God shouted because the glorious plan then made, laid out the way, the straight and narrow way, by treading which they might at last come to that divine destiny the Father had purposed for them when they were organised before the world was.

Looking back across the nineteen hundred years that have gone, we marvel that of all those who walked and talked with Jesus in Galilee and Judea, so few indeed understood or believed His message. And of the countless thousands who have lived and heard His message since His time, how

scant the number that have really believed and walked in His way. It has been with great multitudes, even as with the Pharisees in their hypocrisy:

"This people honoureth me with their lips, but their heart is far from me.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7:6; Matt. 15:8.)

The multitudes flocked to Him in Palestine, not for the spiritual truths He proclaimed, nor to follow the pattern of life He declared and led. They cared little for either of these. They came to Him because He healed their sick, made whole their crippled, cast out from them their evil spirits. And yet because He cast out devils, they accused Him of being in league with Beelzebub (Matt. 12:24 ff; Mark 3:22 ff; Luke 11:14-36); when He healed on the Sabbath day, they sought to kill Him. (John 5:16.)

They thronged in greatest mass to Him when He fed them loaves and fishes without charge, and when, hot in their wild selfishness, they sought to make this free, generous provider their king.

But when Jesus declared, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John 6:51), His disciples murmured, and many of them thereafter walked no more with Him, for they understood Him no more than did the woman of Samaria at Jacob's well when he discoursed to her about the "well of water springing up into everlasting life" (John 4:14); He proclaiming His own mission, the Pharisees and chief priests sent officers to arrest Him (John 7:11); He declaring He was the Good Shepherd, they said He had a devil (John 10:1); He explaining His oneness with the Father, they sought first to stone Him and then to take Him (John 10:22); He affirming that "Before Abraham was, I am," they again tried to stone Him (John 8:55); He declaring His divine Sonship, and the resurrection, they sought to kill Him (John 5:17).

At Nazareth, His friends and neighbours would have cast Him down headlong over a cliff for proclaiming a universal salvation, save that He "passing hrough the midst of them went His way"

> "Of the countless thousands who have lived and heard His message since His time, how scant the number that have really believed and walked in His way."

(Luke 4:16); later, rejected again by these and by His own kinsfolk and household, His brothers and sisters (so runs the record), He declared in comment and reproof: "A prophet is not without honour, but in his own country, and among his own kin, ar ' in his own house" (Matt. 13:54-58, Mark 6:1-6).

Finally John, he who baptized the Christ and proclaimed "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), sent his doubting disciples, who questioned: "Art thou he that should come, or do we look for another?" (Matt. 11:3).

But the powers of evil knew Him. The Gadarene demons proclaimed Him, they knew His message and its truth as they besought Him not to cast them out into the deep, bodiless (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39); so knew Him the demon in the synagogue in Capernaum (Mark 1:21-28; Luke 4:31-37), and the demons on the day of miracles when Peter's mother-in-law was healed (Matt. 8:14-17; Mark 1:29-34; Luke 4:38-41), and Lucifer, the "son of the morning" (Isaiah 14:12), he who fell so far, to the very depths of hell, he knew Him on the Mount of Temptation and sought His destruction (Matt. 4:1-11; Mark 1:12-13; Luke 4:1-13).

But His being cast off by the world and by His own did not fill His cup of rejection. At the crucifixion, while the passers-by and

the soldiers mocked, scoffed and reviled Him (Matt. 27:39-44; Mark 15:29-32; Luke 23:36-39), He hung on the cross alone, save for a thief on either side, forsaken not only by the throngs of the idle curious, but forsaken by the scores He had healed, by the multitudes He had fed, by the greedy crowds that would have made Him king; He hung, forsaken by His disciples, even by His apostles, who had boasted they would be devoted and loyal, even to death itself (Matt. 26:35; Mark 14:31), forsaken by all except His mother, her sister, and Mary Magdalene, and John the Beloved (John 19:25), and some women who stood afar off (Matt. 27:55). So crucified and hanging in His infinite, forsaken, loneliness, His spirit about to go, His mighty grief burst forth in that cry of mortal near-despair, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34).

So He died that by His death we and all other of God's children, born since Adam, might live.

Then at the break of the third day, the stone was rolled back from the mouth of the tomb, and the Christ arose, a glorified, resurrected being, flesh and bone and spirit reunited, making the perfect soul, the First Fruits of the Resurrection.

Resurrected, He appeared first to Mary Magdalene (Mark 16:9), then to the women, who, obedient to Christ's command (Matt. 28:9-10), went to the disciples telling them of the risen Lord, but the disciples thought the reports were but idle tales (Luke 24:9-11). Then He shewed Himself to Peter (Luke 24:34; 1 Cor. 15:5), and to the two disciples journeying to Emmaus (Luke 24:13-22; Mark 16:12-13), then to the Apostles, all but Thomas (Mark 16:14; Luke 24:33-49; John 20:19-23), and a week later to all the Apostles (John 20:24-29), each and all of them sceptical till they had seen and felt the resurrected body of flesh and bone. Then He appeared to the group at the Sea of Tiberias (John 21:1-14), then to James (1 Cor. 15:7), and to the five hundred at one time (1 Cor. 15:6), and again to the Twelve before His ascension at Bethany. (Mark 16:15-19; Luke 24:50-51; Acts 1:9-11).

To all of these the resurrected Christ was known to be as real as the mortal Christ, and they so bore witness.

After His ascension at Bethany He returned again to earth, on the Western Hemisphere, and ministered, performing mighty works, to the multitudes who awaited Him here, for these multitudes were the other sheep He had of which He had told His disciples in Jerusalem, saying He must visit them. (John 10:16; 3 Nephi 15:16.) To these peoples, His resurrected body was likewise a veritable reality. (3 Nephi 11.)

> "These saw with their eyes and many felt with their hands the body of the Resurrected Christ, and all of them heard with their ears His voice. He was a real person, a resurrected being."

Eighteen hundred years later, the Father and the Christ again returned to earth, on this hemisphere, in answer to the earnest prayer of the boy Joseph Smith. Again the body of the resurrected Christ was shown to be a reality, just as real as when He appeared to Mary Magdalene and the other women, and to the Apostles, and to the five hundred, and to the group on the shores of the Sea of Tiberias.

All of these saw with their eyes and many felt with their hands the body of the resurrected Christ, and all of them heard with their ears His voice. They knew He was a real person, a resurrected being.

Thus he passed through the full cycle of progress which God has decreed for each and every one of us—a cycle which declares the purpose of our creation and our final destiny.

A *first epoch*, the premortal existence of an intelligence housed in a spiritual body (Abraham 3:21;

D. & C. Sec. 93:29; Ether 3:15; Moses 3) for, as to Christ, John declared:

"In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. . . .

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:1-2, 14.)

A *second epoch*, a mortal body housing the spiritual body, which for Christ was divinely engendered (Luke 1:30; 1 Nephi 11:18; Mosiah 3:8; Alma 7:10), for angel of the Lord told Mary of her conception, and that she should bring forth one who would be called the Son of the Highest. (Luke 1:30.) A *third epoch*, a period of death for the mortal body when the spirit and body again separate and while the motal body lies in the tomb, the spirit renders service. (Alma 40:11; Joseph F. Smith, *Gospel Doctrine*, pp. 581, 595; *Discourses of Brigham Young*, p. 578.) Peter tells us that, for the Christ, this service was preaching to the spirits in prison who were disobedient in the days of Noah (1 Peter 3:19), and modern revelation tells us Christ also visited the people on this hemisphere while His body lay in the tomb. (3 Nephi 9.) A *fourth and last epoch* comes when the mortal body, purified, is raised from the tomb, again to house the spiritual body, the two becoming the eternal soul (Alma 40; 2 Nephi 9:15; D. & C. 88:15). Christ was the first fruits of this reunion.

To the Latter-day Saints, all these epochs are realities. To us the life before we became mortals is just as much a fact as the life we now live; to us the life we now live is no more a fact, no greater a reality, than is the life to come; and to us it is as great a certainty as all the rest, that in the life to come we shall have, just as the Christ had, the recreated body which we now have, which our spirit shall reinhabit for an existence of eternal progression. We bear solemn testimony to the truthfulness of the great declaration of the Christ Himself:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3.)

All these things the Latter-day Saint knows as he knows all other things of the spirit, and even as he knows he now lives. For, as Paul declared to the Corinthians, the spirit of God maketh known to man the affairs of the spirit, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:9.)

Through modern revelation, the Latter-day Saint knows that the blessing of mortality came to Adam, and through Adam to his children, through the Fall, when Adam exercised his God-given agency and chose the course which gave us all mortal bodies. (Moses 5; Alma 42:2; Helaman 14:16.) We know that these bodies, being mortal, must die. We know that in order to bring about a reuniting of the mortal body and the eternal spirit in a perfected, everlasting state, as was God's plan and as is man's destiny, an atonement had to be made for the Fall of Adam. We know that to make this atonement Christ came to earth and took a mortal body conceived by divine power. We know that Christ was in very fact the Son of God, the Only Begotten, and that by His atonement He became the Redeemer of the World, the First Fruits of the Resurrection.

We accept these concepts literally and proclaim our knowledge thereof to the world. We know that Christ was a great teacher, a great philosopher, a great scientist, a great psychologist, but we declare and know that all these were merely ancillaries to His true character, and that His real mission was to redeem man from the Fall of Adam by the atonement He made. We declare this is the

greatest gift that ever came to man, for without it there would be no immortality of the soul, which is 'the spirit and the body of man.' (D. & C. 88:15.) We affirm that those who deny these facts deny the Christ, and are amenable to all the condemnations thereto allotted; and that they who deny Him after light has come to them "crucify to themselves," as Paul told the Hebrews, "the Son of God afresh, and put Him to an open shame" Heb. 6:6.)

Thus Christ's saying to Martha, "I am the resurrection," is an everlasting truth, as unchanging, as enduring, as uncompromising as eternity itself. Speaking to His Apostles in the Passover Chamber, Christ reiterated:

"I am the way, the truth and the life: no man cometh unto the Father, but by me. (John 14:6.)

And this fact exists and rules men and the universe whether men accept it or reject it. Eternal truth is not dependent for its existence upon the will or the understanding or the belief of man.

And this infinite blessing of the resurrection comes to each and every human being born on earth, no matter what his life and course on earth may have been. Christ redeemed from the Fall every man born to mortality. Paul declared the principle: "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22; Mosiah 3; Alma 40-42.)

But we declare as did Paul (1 Cor. 15:40) that in the resurrection, bodies arise in different glories, dependent upon the kind of lives lived on this earth. (D. & C. Secs. 76 and 78.) We get hereafter that glory, that plane of existence, that status which our lives lived here fit us for. For a law has been given governing all things. If we would get a glory, a reward, we must live the law, do the things upon which the glory or blessing is based. (D. & C. 88:13.)

So when Jesus declared to Martha, "I am the resurrection, and the life," and to the Apostles, "I am the way, the truth, and the life," and when to Martha He added that belief on Him gave life to the dead and eternal life to the living, he laid down the law upon which eternal salvation and exaltation is based. To the multitude in the Temple treasury Jesus said: "If ye believe not that I am He, ye shall die in your sins" (John 8:24); and Peter, speaking to Annas the high priest and his kindred in Jerusalem, declared of Jesus the Christ: "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

And "the way, the truth, and the life" of Jesus are for every one of God's children, freely given to every one who seeks. He calls to each of us:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

In the greatest sermon of all time, delivered on the Mount to the multitudes, He taught us some of the essential elements of "the way, the truth, and the life," saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:3-9.)

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:43-44.)

This divine command of love gives the one and only remedy that will bring lasting peace out of the bloody tragedy that is now devastating the world.

Hate is born of Satan; it fosters murder, the second crime in degree of all that God has listed. It strikes the friend of today and makes him the enemy of tomorrow. Once enkindled in a nation, it becomes a fiery furnace that consumes the people that lighted it. Hate-mongers brew a poison that makes victims of themselves. Hate, loosed and world-wide, breaks beyond direction or control. It eats away the righteousness of the nations, it corrodes their tolerance, it rots out brotherly love, it debauches the highest and the lowest, it prostitutes all that civilised man holds most dear, it attacks even the sacred relations of the family hearth.

We Christians professing the name of Christ and proclaiming His gospel, give the lie to our professions and our proclamations, we "become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1) if we do not live the brotherhood of man; if we do not ourselves obey this divine law of love. So sure as there is a God in heaven who decreed this law, just so surely is there no escape therefrom. But if we live the law, if we live the way of Christ, we shall inherit the celestial glory, of which Paul spoke (1 Cor. 15:40), we shall be of them "whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical" (D. & C. 76:70), we shall be of them who "shall dwell in the presence of God and His Christ for ever and ever."

In closing I voice a prayer:

Our Father in Heaven: Turn towards us, Thy suffering children, Thine listening ear. Heed our words of travail and sorrow. Lead us into paths of righteousness. Teach us the humility of Thy Son. Grant us power to resist the adversary. Keep us from temptation. Give to Thine erring sons and daughters Thy peace and Thy comfort.

Bestow upon us in rich abundance the gift of faith, faith in the gospel of the Christ, for that is a gift of Thee, faith in Thy goodness, Thy mercy, Thy love. Build in us the testimony of truth and grant us wisdom to know the truth, for that will make us free.

Cause that charity and patience and forbearance and love of fellow man, may come and abide with us. Banish from our hearts all hate, for where hate resides Thy spirit and righteousness cannot dwell.

We would be Thine obedient sons and daughters, walking in the paths Thou has marked for us, keeping Thy commandments, following the steps of the lowly Jesus, Thine only Begotten Son. We know our weaknesses and infirmities; we know the flesh is weak. But our desires are for Thee and Thy ways. Help our spirits to be strong, for we would live Thy word. Build in us an ever-growing testimony that Jesus is the Christ, Thy Son, the Redeemer of the World.

Aid us to this end in our frailties and imperfections. Lead us to live that we may inherit the celestial glory and abide with Thee for ever and ever.

And O our Father: Work out Thy divine purposes speedily among the nations that peace—the world's peace and Thy peace—may again fill the earth. And Thine shall be the glory and the honour for ever, and we ask it all in the name of Thy Son, Jesus Christ, our Redeemer, Even so, Amen.

THE KINGDOM FIRST

By P. K. Edmunds, M.D.

"THEY expect too much! How do they think I can find time to do all this Church work and carry a medical course besides?" And young James Evans began enumerating aloud his various Church duties as he walked along the street en route to meeting one Sunday afternoon.

"Too much," he concluded. He'd better resign from some of the positions. Maybe keep the Mutual job because he liked that best anyway. As he stepped across Fifth Street he was determined to lighten the burden of Church work. By the time he reached Sixth Street, the pendulum was swinging the other way, and he was telling himself over and over, in an effort to convince himself, that the words of Dr. Paul were true and that he shouldn't shirk responsibility in the Church.

"... And you students," the doctor had said that Sunday morning in officers' and teachers' meeting—and he had seemed to look at James all the while he spoke it—"don't neglect your Church. You might say you have too much to do in school and can't find the time for Church activities; but remember this: serve the Lord, and He won't fail you. If you'll sincerely serve Him and attend to your Church duties, I promise you that you won't fail in your studies. On the contrary, you'll do better than you otherwise would."

Something within whispered that the words were true; cold logic ridiculed the idea. How could he expect to fare as well as his immediate friends who even now were grouped together at the home of one of them, poring over their books, and quizzing each other. He concluded that, if the words were true, at east he'd have to put forth effort on his part, whereupon he took from his pocket a folded paper and resumed the task of committing to memory the life cycle of the parasite of malarial fever.

At home again, he had hardly begun to read from the thick textbook, it seemed, when he was reminded that it was time to go to evening services. Again the battle and again, against what he thought was reason, he found himself closing the book and making his way toward the chapel. Several times, in the ensuing months, he pictured himself approaching the bishop, determined to request that he be released from some of his duties, but always there was that something within him that deterred him.

It was spring. While for most college students it was a season of relative ease, for the medical student it meant even greater mental strain, with review after review of all the work completed in the preceding months and years, in addition to the ever-increasing burden of assignments looking toward the grand finale of the course. On every hand James saw groups of students huddled together, reading, discussing, committing to memory an unbelievable sum-total of fact and theory. Many times James had wondered doubtingly how it was possible for the human mind to retain, even for a short while, the overwhelming amount of information which the medical course demanded. His only consolation in times of such doubt had come when he looked about him in the classrooms and saw the hundreds of other students. "If they can, I can; if I can't, they can't," was his ever-consoling thought, and always he recalled the words, "and He won't fail you."

The final examinations were

now only a week away. "Surely," thought James, as the Sunday evening meeting drew to a close, "it will be excusable if I spend all of next Sunday studying for the finals next day," and this was his decision as he walked toward the door. He was overtaken by the bishop, who asked him to be the speaker on the following Sunday evening. So certain was he that James would respond—as the boy had always done—that he hardly paused, but went quickly on his way, shaking hands with one after another of the people as they leisurely filed out of the doors.

A surge of emotion, despair with a certain degree of resentment, came over the boy. "At least he might have asked me if I could," thought James. "I'l tell him I can't! He should understand that a fellow has to study the night before finals."

But it wasn't easy to get to the bishop, and after awhile James shrugged his shoulders and went slowly homeward. The calm of the night soothed his emotions, and the stars whispered peace. But all was not peace within. The ever-present battle between what James called reason and religion (as if religion were not reasonable) went on, and as ever, the words of Dr. Paul came back into his mind. Many times he had attacked them from the ramparts of "reason," but protected by the bulwarks of religion they stood ever victorious in his convictions. Coming from a man like Dr. Paul—he had been through it all himself, he ought to know—it had to be right! Fail or pass, he'd be in the meeting and give that speech. And he wasn't sure what it would be, for—like all the other students—he was fearful of those gruelling days.

A week later at about the same hour services were over, and James saw someone hurrying towards him from the opposite side of the church as he, himself was hurrying toward the door. It was a woman, young, yet old-looking, with the stamp of unusual worry and concern on her face. Grasping his hand, she said, "You don't know me. I'm not a member of your Church. I came for the first time tonight." Then she added with a great show of feeling, "You don't know how you've helped me tonight."

The road home was a pathway of clouds for James, and as he later joined a group of his fellow "medics" who had been long together in a study group, he didn't mind their bantering. As he pored over the pages of his books he absorbed the contents with a greater ease for having taken the recess from his studies; and he judged that his classmates had usefully applied themselves only for a relatively short while during the time he had been absent. They had as usual probably indulged in irrelevant conversation so that their advantage in time for study was but little, reasoned James; and he was more than happy for having spent the evening in the way he had done.

The next three days were described by the students with one word ." Nightmare." With but short intermissions, all day long in the large library room, one heard nothing but the scraping of pens on paper, the deep breathing of someone, and a frequent sigh: and the steady ticking of the large clock on the wall. Students sat in individual chair desks, coats off, sleeves rolled, watches before them—writing, writing; while slowly, like the grim reaper himself, back and forth paced the monitor.

It was all over, and several days later a banquet was well under way. The speaker was the local secretary of Alpha Omega Alpha, the much-coveted honorary national scholarship fraternity of medical men. Anyone displaying the key of this fraternity on his watch-chain was a marked man, and about him medical students could be heard whispering the magic letters "A. O. A."

" As you all know," the secretary was saying, " it is customary to elect to the fraternity each year a limited number of students—those whose scholastic standards are outstanding. And we are obliged to limit the number of such candidates chosen from our transfer students from all parts of the nation to two only. It is therefore a great pleasure to present to you for membership in the fraternity the names of Peter Brooks and James Evans." There was a brief pause. James felt his heart pounding and his ears burning. This had been a total surprise to him. " If those whose names we have read will please step forward . . . it is a pleasure to welcome you into the Fraternity of Alpha Omega Alpha and to present you with these keys—emblems of work well done."

★

TO THE FIGHTING MEN

Extracts from a scientific paper contributed by
LENNOX M. JOHNSTON, M.B., Glas. From " Clean Air "

THE other day, when making a call at some distance from my home, I gave a lift to a soldier, To a layman, this soldier might have appeared to be in normal health, but to me, a medical practitioner of twenty years' standing, accustomed to observing people keenly from the angle of health, he did not look as well as I should have liked. He had that rather deceptive pink colouration of the cheeks associated with carbon monoxide in the blood, which usually indicates the inhaler of cigarettes. Instead of bounding health and energy, his appearance suggested lassitude and even depression. He was 21, and had been A1 in medical category when he joined up. Enquiries about billets, food, sleep, personal worries, etc., to which he responded readily, revealed nothing to account for his condition. He inhaled, however, 20 cigarettes per day, and took five pints of beer on an average, and he alleged that nearly all the others in the camp did much the same. I concluded that his indisposition was probably due to smoking and drinking, and it is about smoking and drinking, particularly in our Forces, that I wish to speak to you.

Many of our readers will remember the article " Took 80 Doses of Poison," by Dr. Lennox Johnston, which appeared in a recent issue of the " Star " (Vol. 105, No. 8). In this article Dr. Johnston addresses himself to the fighting men, whose physical fitness is of paramount importance.

" But," you say, " you cannot speak about smoking and drinking. That subject is taboo."

You are right, but we are at war, total war, involving a fight to a finish against a mighty enemy. On our victory depends the happiness and liberty of hundreds of millions of people besides our own. Even the most powerful taboo must, therefore, be set aside if it stands in the way of victory.

An illustration of the operation of the taboo is provided by health talks and articles, so popular of late. Almost every aspect has been discussed—sunshine, fresh air, exercises, diet, vitamins, hormones, psychological factors, etc., but scarcely has there been a reference to the drugs which cause irresponsibility, apathy, foul air, lowered vitality and poverty. The profusion of talks and articles suggests a smoke screen of words to hide our failure to act in our *real* national health problem.

Again—any athlete will confirm that the less a man smokes and

drinks, the higher will be his standard of physical fitness on training. Cigarette inhaling, particularly, causes early respiratory distress or, in the vernacular, goes for the wind. Smoking and drinking must be almost the greatest causes of national unfitness, yet they were not mentioned in national campaigns for the promotion of physical fitness.

Medical science has made notable progress in every sphere, practically, save that of drug addiction. Like the Maginot Line, the Dangerous Drugs Act has fostered an entirely false sense of security in regard to drug invasion: alcohol and nicotine are through the gap and have almost overrun the country. In 1935, according to my figures, 89 per cent. of adult males were smokers, and saturation point is now steadily being reached among females.

Few smokers realise that smoking is, essentially, a means of administering the drug nicotine, just as opium smoking is a means of administering morphine. Although nicotine does not put one to sleep, it induces a curious drugginess and lethargy. It is, moreover, habit-forming, and one of the most toxic drugs known. There is reason to believe that the dose of nicotine taken in smoking is higher than we used to think, and that smoking is the principal predisposing cause of a large proportion of the respiratory diseases. One fact stands out, that a definite improvement in health occurs when a smoker or drinker gives up smoking or drinking.

Never has it been so necessary for our Forces to be fit. Their courage and morale are superb, their cause the highest, but if not backed by superb physical fitness, these great moral forces may be of little avail, and victory be turned to defeat. There can be no doubt that a really high standard of physical fitness is incompatible with the smoking and drinking by our Forces today. The nutrition of the Forces is good, as they are well fed, but their toxicity is usually high and of long standing. It is undetectable by ordinary medical tests and tends, therefore, to escape the notice of medical examiners, most of whom are themselves addicts. Its presence can, however, be assumed with certainty from the known consumption of alcohol and tobacco. In general, it may be said that toxicity caused by alcohol and nicotine gives rise to depression of almost all bodily functions—cardiac, respiratory, digestive, cerebral, muscular, etc., followed, in severe cases, by degeneration of cells of the affected organs.

In addition to considerations of health, the huge wastage of workers, premises, transport, materials of many kinds, shipping space and dollar exchange must be placed in the scale against these sociable drug habits. Their food value is nil and their medicinal value negligible. It is, I think, clear, that we ought to relegate alcohol and nicotine to their rightful places among the dangerous drugs. If this drug traffic were ended, the economic position of the country and that of the great majority of its citizens would be greatly strengthened. Savings would increase as so much less money would be spent.

The question of supreme importance to us now is—will giving up smoking and drinking help us to win this war? With these drugs removed, animal health, strength and fighting spirit would come into their own. This would result in increased factory output and in increased fighting efficiency. I am convinced, moreover, that such a moral regeneration would accompany our returning health and vigour that it would constitute a gigantic National Renaissance. The experience of a nation is the sum of the experiences of its individuals; and the renaissance of individuals who have given up their drugs I have observed many times, in addition to personal experience of both.

TO HOLLYWOOD ON A GLASS OF MILK

Condensed from the "Children's Friend"

By

MAY MANN

★

THIS is the story of a little Mormon girl who had a tremendous admiration for successful people. Who, when she was very young, began reading about the stars of the motion picture world—people who on their own initiative and through their own work and determination, set goals for themselves and reached them. This is a story that could happen to any one of you—of her own ambition to meet and know these famous people—and how on a glass of milk—she did!

May Mann, who is now becoming well known throughout the world as a writer of stories on film celebrities, was, before her work kept her in Hollywood, organist for the Ward Primary at Brigham City, Utah. She is a close friend of Loraine Day, the Mormon film actress.

That sounds strange—even funny, doesn't it? But it's true.

When she was very young, she read of the humble beginning of Norma Shearer, a little Canadian girl who wanted to go on the stage—and who with her mother left Montreal to come to New York City to become an actress. And of the beauteous Jeanette MacDonald, who could sing, and who with her sisters worked their way from tiny chorus roles to stardom. Too, she read of the struggle they had, not just days or weeks, but years of discouragement and disappointment. But they never gave up faith nor hope, nor stopped working towards the shining something to become what they wanted to be.

Some might call this hero-worship. But I call it a great respect and profound esteem for the energy, the talent and the sheer ability for hard work of up-and-doing people. People who are not lazy—but as industrious and busy as the bees who symbolise our own state emblem, the Utah beehive.

It has always been my belief that any one of us, within the realm of our own capabilities, can go as far as our ambition and perseverance will carry us. And this Latter-day Saint girl—who wanted to meet and know and learn the philosophy of the famous people, has in a small way to her own satisfaction proved this theory.

People busy and active, accomplishing their objects, fascinated her. She marvelled at their courage, persistence, patience, and their ultimate achievement.

Carefully she took stock of herself. She had neither a grand opera voice, nor any particularly great talent that would draw her into the world of celebrities she admired. But she decided that the most interesting thing would be to mingle with them and write about them. This she set as her particular goal—and with the same ardour and sincerity of purpose evidenced in the lives of those she read about—she set about on her own little plan towards gaining her objective.

When she was thirteen, her mother felt travelling would broaden her viewpoint—would be

of educational benefit. For three months, mother and daughter toured the country, delighting in its scenic grandeur. But part of the time the girl kept her nose buried in movie magazines. Mother scolded, but she didn't know that her daughter, in her own way, was acquiring what amounted to a college education in the work she had chosen to do. For when she returned from that trip, she had carefully catalogued in her mind all the birth dates, backgrounds, and almost complete life histories of these world-famous stars. More important, she knew that not one of them "just happened." That every one of them had had to work, go through disappointment and even heartbreak with their chin up—to rise above the many obstacles that lie on the path to success.

Later, when she went to college, to the University of Southern California in Los Angeles, she pursued a journalism course—through hard-earned pennies she had saved towards it.

But it was neither the college course, nor luck entirely that made her dreams come true, but, strangely enough, obedience to the Word of Wisdom!

Raised to believe in and practice the Word of Wisdom, as all Latter-day Saint children, she had been doubly impressed by words spoken to her by her beloved pioneer grandmother, Melinda Vasta Browning Middleton, who had crossed the plains to come to Utah.

"The pioneers didn't come all the way to Utah to have their children turn back to the ways of the world," she'd said.

You who have seen the picture "Brigham Young"—of the tragic sacrifice of life and worldly posessions of the pioneers, of their long trek across the plains, enduring starvation, the death of their dear ones, who were buried along the trail—can realise just what she meant An adherence to their belief and teachings is a debt, a responsibility any Mormon descendant owes to these valiant pioneers, who came west so that their children might have freedom of worship and belief.

Through Primary and Sunday School—along with all Latter-day Saint children—this girl was taught the principles of the gospel and the Word of Wisdom.

During college, she and some of her college chums drove out to Hollywood—hoping to glimpse some of the film-famous strolling down Hollywood Boulevard. They walked up and down the world-famous street, and stepped into an ornate restaurant, known to cater to movie star trade. Unknowingly, they had entered one of Hollywood's best-known cocktail bars. When the group ordered sandwiches and the waiter asked what they would have to drink, the girl asked for a glass of milk.

The waiter smirked. "We never serve milk here, Miss. But I will go out into the kitchen and see if I can find some."

He stopped at the next table, and addressing a white-haired gentleman, remarked in a loud whisper, "That girl ordered milk! Imagine serving milk in here!"

The girl's face flushed crimson with embarrassment. The white-haired gentleman turned. He was Charlie Chaplin.

"That's all right, I drink milk, too," he said gently. Then noting the young group obviously out of place in this sophisticated Hollywood nighterie, he kindly enquired, "Out seeing Hollywood? Where are you from?"

The girl explained they'd come out to see Hollywood hoping to see some of the film stars. The gentleman smiled. As a form of courtesy. cigarettes were passed. All accepted but the girl.

"What, you don't smoke and you don't drink?" was the astonished remark of a gentleman in Mr.

Chaplin's party. "Say, where are you from, anyway?"

"From Utah," was the reply.

"Yes, I know," said Mr. Chaplin. "I've passed through Utah many times. Have visited the Temple grounds and heard the great tabernacle organ. Are you a Mormon?"

"Yes," was the reply.

"Well, you Mormons have a word or something you keep about not drinking or smoking, don't you?" he kindly pursued.

The girl explained the principles of the Word of Wisdom.

Plainly the Hollywood motion picture executives were impressed and interested.

"In your college class, how many of the girls smoke?" one asked.

"All of them," truthfully replied the girl.

"Well, say young lady, you're all right," said the gentleman, in open admiration. "If you can keep your Word of Wisdom and be yourself—instead of following the ways of your friends, who must repeatedly ask you to take a cigarette or cocktail to be one with them—you can do anything you make up your mind to do. What are you studying to be?"

"A newspaper columnist—who writes about film stars," was the reply.

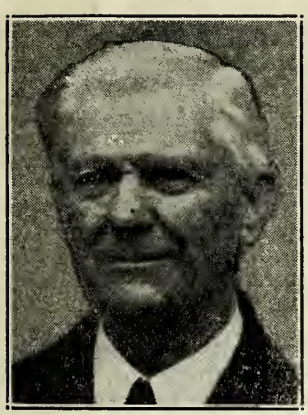
"I know you'll succeed, if you keep your strength of character and the ability to say "No"—at the right time. You know, it's people who don't let other people sway their judgment, who stick to their own beliefs and convictions, who get ahead of the others in this world. Folks here in Hollywood, or any place, have to be different—to stand out and win recognition to get what they're after. The lackadaisical ones, who always follow the path of least resistance, who are afraid of being laughed at—always do what anyone else does—join the mob—they never rise above it," he continued. "But here I am giving you a lecture." He smiled. "Now I'll tell you what I'll do. You report to my secretary at Paramount Studios on Wednesday morning and she will introduce you to the director of publicity of the entire studio. He'll tell you how to start your work as a motion picture columnist and give you an introduction to the right people, to start you out."

The girl never met this gentleman again. But she accepted the invitation which came all because she ordered a glass of milk in a Hollywood cocktail bar—when some would have thought it smarter for appearance sake to have ordered a cocktail—and the door of her chosen work opened for her. She was told which editors to contact, and introduced to the film stars, all of whom became her friends and have given of their time and interest in furthering her ambition.

That was five years ago . Today her stories on film celebrities appear in newspapers and magazines throughout the world. Her goal was not a brilliant career, but a work she chose because it interested her. She has still far to go, and is still working, hoping to go further. The girl is of course the writer, but since it is difficult to write about oneself, she chose this way to write her little story. Obeying the Word of Wisdom has been a true testimony to her.

★

Elder George Albert Smith of the Council of the Twelve celebrates his seventy-third birthday this month. He was born April 4, 1870, at Salt Lake City, Utah. Members of the British Mission send hearty congratulations and best wishes to him



CLOSING SCENES OF A NOBLE CAREER

ELDER GEORGE D. PYPER PASSES

From the "Instructor"

★

We have received news of the passing of Elder George D. Pyper, Superintendent of the Deseret Sunday School Union.

Sunday School workers throughout the British Mission will mourn the loss of their beloved leader. He was known personally to many in this land through his visit to England in 1937.

We feel sure this gracious tribute from President David O. McKay will express the thoughts of all members of the Sunday Schools in every corner of our land.—J. R. C.

THURSDAY morning, December 17, 1942, Elder George D. Pyper went to his office as was his usual custom. The large front door of the Brigham Young Memorial Building had already closed behind him. Just as he began to ascend the nineteen steps leading to the upper hallway, he was seized with a sudden illness. By the aid of his indomitable will he mustered sufficient strength to reach the door of his private office. Entering, he staggered toward a couch, but fell unconscious by the side of his desk.

The General Superintendent of the Deseret Sunday School Union, faithful servant and follower of his Saviour, had fallen at his post of duty!

His empty chair, unopened letters, sharpened pencils on his desk, and manuscripts awaiting correction, only intensified the dreadful fear that gripped loving hearts that a great man, loyal friend, had reached the end of life's journey.

General Secretary Wendell Ashton summoned immediate aid, and gentle hands lifted Superintendent Pyper's prostrate body upon the couch. Medical skill with difficulty restored action to his faint pulse, and re-awakened consciousness. Several of his close associates, kneeling by his side, administered to him. Brother Pyper seemed himself again; but wisdom prompted that he be given further tender and solicitous care.

As attendants placed him upon the stretcher to convey him to the ambulance, he remarked: "I will place my arms across my breast as is customary, so I shall be less trouble to you."

Was this premonition or just an expression of his thoughtfulness of others? Perhaps the latter, for as he entered his room in the hospital he jocularly remarked: "Well, St. Peter, just another false alarm."

Not an "alarm" but a final summons, which was answered Saturday, January 16, 1943. All that night anxious loved ones had watched by his bedside. The end came so quiet and peaceful that—

"They thought him dying when he slept,
And sleeping when he died."

Before the morning star arose heralding in the eastern horizon the coming of daylight Superintendent Pyper's

"Quiet eyelids closed—he had
Another morn than ours."

Thus ended the successful earthly career of one who has faithfully served the Sunday School cause for nearly a half century. It was forty-five years last November when he was made a member of the General Sunday School Board, when President George Q. Cannon, and Elders George Goddard and Karl G. Maeser constituted the General Superintendency. Of his co-workers on the General Board since that date forty-eight have preceded him to the Great Beyond.

When President Heber J. Grant called me to assume the office of General Superintendent, I chose Elder Stephen L. Richards and Elder Pyper as my associates; and what helpful assistants they were! What wise counsellors they proved to be! Seventeen years of close companionship in a glorious cause united our hearts in sweet comradeship and eternal friendship. On October 30, 1934, upon the reorganisation of the General Superintendency, Elder Pyper was set apart as the General Superintendent.

As I write these lines, and memory brings vividly to mind our many and varied associations, I am impelled to say that my beloved friend and associate had one of the most evenly balanced temperament of all men I have ever known. From the centre to the surface of his nature he was as genuine and pure as gold. He expressed opinions conscientiously unswerved by timidity or favouritism. He was always reserved, unpretentious, genial, modest, dignified; his advice wholesome, his judgment sound. If given an offence, he would never retaliate. He was open, loyal, true; of humane and affable demeanour; generous himself, and in his judgment of others. Faithful to his word, as to law; and faithful alike to his friends and to God—these are the attributes which made him the perfect gentleman, a true follower of our Lord and Saviour.

★

One Hundred Years Ago

Extracts from a letter from Parley P. Pratt to Elder Thomas Ward, Editor of the "Millennial Star", in April, 1843:

Dear Brother Ward,

. . . I have not heard from Nauvoo, except by the public prints; from these I learn that Brother O. Pratt is still a member of the Church; that Brother Joseph Smith gave himself up to the authorities of Illinois, agreeably to the Governor's writ of last fall, to attempt to deliver him to the State of Missouri. He was brought by *habeas corpus* before the Judge of the Supreme Court of the United States, and after trial at Springfield, the seat of the Government for Illinois, he was honourably discharged, the Judge deciding that he must not be delivered to the Missouri authorities, according to the demand of the Governors of the two States. Thus one more malicious law suit has terminated in which the rulers have been disappointed and bloodthirsty men have lost their prey—the Prophet of the Lord having found protection under the wings of the Eagle.

. . . I have now been here (Illinois) two weeks, and have minded my own affairs as a private man, in no way seeking to be public, or even to be known. I have spent my time in providing for my family, getting wood for fire, bringing water, feeding and watering my ponies, etc., together with reading papers, educating my children, etc., and have not mentioned Mormonism or any other "ism" or principle, till it was first mentioned to me. Mrs. Pratt and I attended a Presbyterian meeting last Sabbath, and listened in silence to a dry sermon.

But, after all my endeavours to be quiet, it is noised abroad, through all parts of the town and surrounding country for twenty-five miles, that a "Mormon" is here. All parties are on tip-toe to hear him preach; the citizens have sent the postmaster to me with a request to hear me, and have opened their chapel for tomorrow, where we heard the Presbyterian last Sabbath. I have consented, and commence my public ministry tomorrow In the meantime, I have lent and sold several books, "Voices of Warning," "Book of Mormon," etc., and these are having the desired effect.

POETRY

STORM

By Mabel Jones Gabbott

Be not afraid; the storm will waste its strength;
Before the dawn of yet another day
The thunderings will quiet; and at length
The lightning flare and fire will die away.
The blackness of this night, its fearsome scowl,
Will lift; the fury and the hate will then
Be spent. At morn the winds will cease to howl
And earth will gaily, brightly smile again.

Fear not. The storm will pass, the sun will shine;
The silver lining of the clouds break through;
And all our fears and tremblings, yours and mine,
Will disappear as does the morning dew,
For neither winds, nor storms, nor fears, nor prayers
Escape the knowledge of a God Who cares.

★

BLUE

By Lucille Hatch

Blue is more than
just a colour.
Furnishing variety
In nature's way of life
It cradles the playful,
Tumbling clouds.
It lulls small sailboats
On bright days.
Its folds of filmy chiffon
Laugh with girls
At their first prom.
In the deepness of
For-get-me-nots
Is held fast
Bonds of everlasting
Friendship.
It holds the glory
Of a nation in its folds
Of luminous stars.
From overhead
It once looked down
On sorrow—
A world hanging
Truth upon a cross.

★

LIGHT WORDS

By Anne Pendleton

We lightly jest, with heedless words
That never should be spoken;
And do not know how words can bruise,
Nor wounded hearts be broken. . . .

A SOLDIER'S PRAYER

By Alfred J. Hathcock

If I, dear Lord, am never to return
From this red hell of war, or ever own
A wife, a home, or hold here in my arms
In peace and joy the son I've never known—

If I may never thrill again to see
Old Glory's brilliant streamers flung on high
In proud unchallenged splendour 'neath the blue
Of holy Freedom's clear unruffled sky—

Please grant, dear Lord, when I have sacrificed
My life, my dreams, though little be their worth,
That all the precious things for which I fight
And die, shall never perish from this earth.

TODAY IS MINE

By Daisy Constant Drexel.

I must not wait to say the kindly word,
To ease a human heart so filled with pain,
I must speak now if I am to be heard;
I cannot hope to live today again.
I must live now, the years are much too fleet,
I must find values where they truly lie,
Not in the wake of man's misguided feet,
Rather in peace of earth and sun and sky.
I must take time to say the little things,
Like "I love you," "That is a lovely dress";
I know the pleasure that attention brings,
The word bouquets that linger and caress.

So much to do and say, so little time.
I must not waste an hour, today is mine.

—From
"Improvement Era."

LETTERS FROM NEAR AND FAR

John H. Heninger,
Cardston, Alberta, Canada.

(Recently returned from military service in England, now a missionary in Canada.)

Dear President,

"I often think about the British Mission and all the fine Saints there who are working so hard to keep the Church going forward. I wonder how your missionary system is going ahead. We of this country really do not know that there is a war on. The only thing we notice is that we cannot get quite all the tyres and gas or petrol as you say. However, in food and clothing we are really well off. I am on a short term mission. Labour is in such demand that I have to be back at work on the 1st of May. I am really enjoying my work in Vegreville City of about 2,000 people. This city, or village, as it would be to you, is about 65 miles east of Edmonton, where our Mission Headquarters are located. It is now February 8th, and at the present time the temperature is 20 degrees below zero, and two weeks ago we had a cold spell and the temperature went as low as 55 degrees below zero, so we really have to dress for the weather. The snow is about 18 inches deep on the level, and there are many drifts from 6 to 12 feet high, so you see this is really North Alberta. People living here all the time get used to it, but after two years in England it is really not so hot.

My companion is Elder Gordon Hackney, from Kentucky, U.S.A. I think the cold is harder on him than on me. However, we have a very good project under way here with 18 investigating families. We are able to hold Cottage meeting every night of the week, and it certainly is a joy to be able to go out and help spread the Gospel and bring people to the knowledge of the truth.

The thing I enjoy most is door-to-door tracting and introducing the First Principles of the Gospel. However, it is really hard work to fight the elements of nature as well as the usual opposition we meet in the mission field, but we have so far found that honest labour does not go unpaid.

We Elders of the Church, holding the Priesthood, have a lot to put up with, but I really feel proud of your lady missionaries who go out to teach the Gospel without the great support of the Priesthood.

Before closing there is one other thing I might tell you a little about. The girl I left behind when going overseas was still single upon my return. I asked her if she would consider being my wife. So if all goes well, on June 8, 1943, I may too be joining the realm of ill-treated men at the early age of 24, and this for time and eternity.

I really must be signing off and do some more studying, as we are holding a Cottage meeting tonight with a family we have just contacted a day or so ago, and I don't like to be asked questions I cannot answer.

With best regards to the Mission Presidency and all the fine Saints of the Gravesend branch and the Mission, and may you all have the blessings of the Lord in doing His work, I remain,
Sincerely your brother in the Gospel,

Elder JOHN HENINGER.

—o—

A. L. Cook,
Tremonton, Utah.
March 4, 1943.

(Contributor of not to Utah papers, and keen sociologist.)

President Andre K. Anastasiou and
British Mission and
Brethren and Sisters there.
Dear Brethren and Sisters:

Since receiving your much-appreciated favour of July 2nd, 1941, I never hear the radio account of attacks from the air but I think of you and marvel at the great power of the Lord in preserving your lives, and the very small property loss you have sustained. Have not seen a report published from you for some time in the "News," but from what silence may suggest, the same power is surrounding you as before.

I was pleased to view your photographs in the Church section of the "News." Yours alone, Brother Anastasiou, and the gathering of saints that appeared some time ago. I view in your faces and read in your reports the ingrained workings of the Law of the Gospel that you are living so carefully. O, that we all could be warned, even those who are far removed from the immediate dangers, to repent and turn to the Lord and increase our vigilance in serving Him! Alas, too many of us at even this great distance

are eating, drinking, and making merry. All too few are taking war, in all its terrible aspects, in a serious way and seeing in it the Lord's reminder that we are wanting.

I have thought much of your statement in the last published report, that some 500 Saints are preparing to come to Utah and the Temple as soon as peace comes and they are so permitted. From various other sources we get similar echoes that the honourable of the earth are looking forward to becoming citizens of Zion. I feel that the Lord will grant a peace period and that it might not be so long in the future, for the purpose of enabling the righteous to fulfill what is told in Doc. & Cov. Sec. 45; 64-71.

The long and inspiring history of the gathering of Israel will constantly gain greater importance. Our hearts swell with gratitude and sympathy as we read the Prophet Joseph Smith's history of the migrations of various groups of Saints from England, leaving comfortable homes and sadly uncomfortable social circles, made so by their having joined the Church. They were valiant Saints, and had to endure the hatred of mobs, be driven from place to place to find a spot where they could do the humble work of seeking a living from the soil. First gathering at Kirtland, Ohio, then at Independence, Missouri, driven in winter weather from there across the river to Clay and Ray Counties, thence in 1838 back to the Missisipi River, settling first at Quincy, and finally at Nauvoo, Illinois, from which place in 1846, in winter blasts driven by wicked mobs from their comfortable homes across the vast river on the ice to hunt a home in the wild west. Even in the fairly unknown west among wild Indians and trackless deserts they were sustained by faith in God's powers, and, driven by the pain of hatred of their neighbours, whose poisonous nature made even winter deserts seem pleasant to them. they plodded on to make an empire of the west and a haven of security where the infant Church might grow to maturity and endure the opposition that still followed them. My own grandparents were among them, and I rejoice to have been born of that type of ancestry. This vast pilgrimage will become world renowned, the places they inhabited will be sacred shrines, and that history sacred to all nations. This gathering of the blood of Israel is a definite part of the Lord's work, and, as the Prophet Joseph said: "All human history is built around that gathering of Israel."

For the above reasons I, with all who are striving for salvation, feel a kindred interest in all people. As the Testimony of Jesus is the Spirit of Prophecy, so is that Spirit or testimony the working principle in our hearts to make us interested in the welfare of all men, and especially that of the Saints of God.

I write as an unofficial member of the Church, and write because my heart urges me to try to send a cheering line, a note that may help you to bear more easily with the disturbing agency of aggression and help in seeing the hand of God in it all. I feel, and this idea is entirely scriptural, that the Lord had done about all that He could do to bring in a peaceful way the Gospel Message to the world. One hundred and thirteen years of patient labour on the part of His servants had harvested all but the gleanings in a peaceful and quiet way. Now he is doing the only thing He could do, He is permitting the powers of evil to scourge the nations, and, just as the storms that rage over the world bringing ice and snow, then rain and warmth and finally the flourishing crop, so will this "blood, tears, toil and sweat" bring a crop of repentant people. We will have periods of peace in which this crop of the Lord's harvest can be gathered into Zion, a place of refuge, a place of security while other scourges come upon the more haughty and arrogant world, for this world must be inherited by the meek, and all who cannot be humbled to the point of seeking the Message of Truth by any method must be swept off. The Millennium must come, and all elements that hinder it must be swept away, the Lord hath spoken it.

Yes, my dear brethren and sisters, these prophecies and promises are true and faithful, as announced to us in D. & C. Sec. 1:37. Though the earth shall pass away not one word nor item of the Lord's promises in the New and Everlasitng Covenant will fail of fulfillment. If there is failure at all it will be on the part of mankind. None, however, who seeks the Lord in spirit and in truth, putting forth all the effort that he reasonably can, will fail to obtain all those promises, and the Saints will endure the scourges and come forth whitened and enlightened and intelligent, and will take over the governments of the world. O, that I had the tongue of an angel, as Alma said, that I could speak forth to the ends of the earth the words of love that our Saviour holds out to His people! Would that I could speak the assurance and faith of my heart to the suffering Jewish people. O. that I could speak and make them feel the loving care the Lord

has for them and that they might believe the plans He has made for their victory, their glorious order in the lands and home the Lord promised to father Abraham! All ancient feuds or hatreds between Ephraim and Judah are gone, and love, godly love, exists in the hearts of the Latter-day Saints for our brethren, the Jewish nation.

May His love be showered upon you and the joyous expectations of all His promises come to you, and may all the disturbing elements pass over you with no pain, and the sustaining faith that conquers all be abundantly showered upon you, are the sincere prayers and desires of my heart.

Very sincerely your brother,

A. L. COOK.

—o—

A Missionary Returns Home

Extracts from a letter written to the Mission President by Sister Martha Smith, who is returning to her home in Sheffield, after completing a six months' mission:

Dear President,

. . . I am returning to Sheffield in good spirits and with a greater determination to take up Home Missionary and Relief Society work where I left off last October . . . and also to continue genealogical work.

The six months I have spent in the mission field have been the most important experience of my life. . . . I am going home very poor in material things . . . but very rich in the Spirit and testimony of the Gospel.

The friendships I have made will be treasured as happy memories, both in this world and in eternity. . . .

May God bless our missionary system, and those who direct it, that the Gospel may roll forth and fill the whole earth. . . . This is the prayer of a humble missionary.

Very sincerely,

M. Smith.

★

Lieutenant-Colonel Woodford Decorated

Sister Edith M. Woodford, of the South London Branch has recently received a telegram from her son, Horace H. Woodford, who has been serving in Tobruk and the Middle East, which reads: "Back safely. Decorated O.B.E. Now Lieutenant-Colonel. . . Horace."

Lieutenant-Colonel Woodford was the first Australian to fulfil a full-time mission in Australia, where he laboured in Melbourne and Tasmania. He was married in April, 1934, to Hilda Galloway, and has two sons.

For many years he took an active interest in the Militia, and received his commission in July, 1932. At the outbreak of the present war he held the rank of captain. In October, 1939, he joined the second A.I.F. in the 6th Division Signals. After six months at Puckapunyal and Ingleburn, he sailed for England in May, 1940.

Before sailing he was given a blessing by President Judd, in which he was promised that if he lived the gospel to the best of his ability, he would be spared to return home and spend many happy years with his family. After six months in England, during which time he had the opportunity to visit his mother and sisters, he left for Palestine, where he had served until his return to Australia recently.

CHILDREN'S STORY

"THE SQUAW FIGHT"

By JOHN R. YOUNG

Condensed from "Pioneer Stories"

THE entry of the Latter-day Saints into Utah in 1847, brought them into contact with the powerful inter-mountain tribe of Ute Indians, who until then, had had but little association with white men. Their social life, therefore, followed exclusively the customs and traditions of their savage ancestors. The law of an "eye for an eye, and a tooth for a tooth" was born and bred in them. If a white man killed an Indian the tribe would immediately take revenge by killing the first white man who chanced to fall into their hands, even though he were innocent.

At this time, the notorious Chief Walker was at the zenith of his power. He was making himself a nuisance both to the Spaniards in California and to the weaker bands of Indians of the inter-mountain country, from whom he demanded a yearly tribute of children, to sell into slavery to the Spaniards. It was Governor Brigham Young's prohibiting of this child-slave traffic in this territory that led to the Walker War.

Next in brutality to child-slavery was what we termed "Squaw Fights." They came about thus: If a brave saw a maiden that he desired, he would go to her father, who had the right to sell her, and pay from one to five ponies for her. If the girl already had a lover, who could put up as much purchase money as the first applicant, then the lovers would settle it by a fist fight, which would be conducted on long-established rules and ceremonies which the Indians hold in deep reverence.

In 1861, at the frontier town of Santa Clara, in southern Utah, I witnessed one of these fights. A young, slender, delicate-looking girl, evidently the belle of the tribe, was purchased by a brave from a neighbouring band; but a brave of the Santa Clara tribe was the girl's accepted lover.

The aspirants, both men of influence in their respective bands, were unequal in physical proportions. The brave from the neighbouring tribe, whom we will call Ankawakeets, was a tried warrior of commanding personality, well matured and muscular. Panimeto, the girl's accepted lover, was a stripling; a youth of fine features and eagle eye, bespeaking pride and ambition, but fifty pounds lighter in weight.

The rules of the contest made it impossible for the lovers to settle it by a single combat because of their physical difference; hence, it was arranged by tribal agreement that twenty warriors on each side should participate in the struggle. The ground selected was a flat just west of the old Clara Fort. A square was marked out in the earth.

East of the east line was Ankawakeets' goal, which, if he could reach with the girl, she was his; likewise, west of the west line was Panimeto's goal. On opposite sides of a line drawn through the centre of this square, the almost naked braves lined up.

At the tap of an Indian drum the two files rushed like angry bullocks upon each other. At a second tap upon the drum the warriors clinched, and the mass became a seething, whirling, cyclone of dark figures, cheered on by the squaw and the interested onlookers.

To vanquish an opponent, you must throw him and hold him flat on his back for the supposed time it would take to scalp an actual enemy. At the end of an hour's excited struggle, neither party had gained any advantage.

They now changed the procedure. The father led the maiden to the central line. She looked terrified; and well she might, for the ordeal through which she was to pass was a fearful one; one of brutal pain that would test her powers of endurance to the uttermost.

The champions ran at the girl, and seizing her by the wrists, undertook to force her to their respective goals. Soon it became a "tug of war" with strapping warriors on each side. The flesh of the trembling maiden quivered under the strain of thirty brutal demons struggling and yelling to accomplish their aims.

Gyrating from one side of the field to the other, they came to the banks of a stream, and fell into the water up to their necks. The girl, evidently in a swoon, was entirely submerged, only her mass of glossy tresses floating on the surface of the water.

Andrew Gibbons, one of the Indian Missionaries, flung himself on the bank, and seizing the girl's hair, raised her head above the water. Instantly every brave broke his hold, and Ankawakeets angrily demanded that Gibbons should fight him for having interfered.

To my surprise, Gibbons accepted the challenge, and stepped into the ring. At a given signal, Ankawakeets sprang to the fray—only to measure his length backward on the sand. Three times in succession his stalwart body kissed the earth. Then, moving with more caution, the Indian dodged a blow, and succeeded in grappling Gibbons, but the white man's skill was superior to the savage's strength. Ankawakeets was flung to the ground and held until the imagined scalping was performed. Then Gibbons stepped back and folded his arms. His vanquished opponent arose, and with a majestic air that no white man could imitate, he stepped to the maiden, spoke a few low words, and taking the unresisting hand, led her to the victor and presented her as a bridal trophy for the white man's valour and skill.

Gibbons, with a face glowing with satisfaction, accepted the maiden, and leading her to Panimeto, gave her to him—a mistake wherein the white man's sympathy for the weak overruled his judgment. At this Ankawakeets and his braves rushed to their camps and returned with guns in their hands, ordering the girl to march. This fight gave me a deeper insight into the nobility and sterling character of our missionary boys. What fearless men they were, ready for any emergency!

It looked as if might would triumph, but an unsuspected champion, a veritable lion, stood in the path. It was Thales Haskell, another missionary, of whom it was said, "His cheeks never paled, and his voice never trembled." He sprang in front of Ankawakeets and said:

"I called you a chief, but I see you are a boy, and a coward at that. Put up your gun and be a man."

Then the Chief's voice was heard, commanding the father to lead the girl to the centre of the field, telling the warriors that they might go on with the fight until the sun should hide its face behind the mountain.

After a brief consultation between themselves, the braves again took their places, the champions grasping the wrists of the trembling young squaw. A look of despair deepened the pallor of her face, as if the terror of death was resting upon her.

At this critical moment, the girl's young brother, who had stood aloof during the struggle, bounded to his

sister's side and, drawing his knife from its sheath, he buried it in her bosom. She fell lifeless into her father's arms. The brother, holding the bloody knife on high, said:

"I loved my sister too well to see her suffer. If there is a brave who thinks I have done wrong, let him take the knife and plunge it into my heart; so will I join my sister and lead her to the Red man's happy hunting ground. I am not afraid to die."

Every warrior bowed his head. and turning, walked in silence to his camp.

On the morrow we aided in giving fitting burial to the lovely Indian girl whose life had been sacrificed to the demands of a brutal custom.

Shortly after this tragedy, Jacob Hamblin, the man whom the Prophet Brigham Young ordained to be the "first Apostle to the Lamanites," gathered the Indians in Council and made them promise to give up this terrible tradition.

★

ELDER F. HORLACHER PASSES

DUBLIN BRANCH PRESIDENT CALLED BY DEATH

WITH deep regret we record the death of Elder Fred Horlacher of Dublin, from septic-pneumonia, on March 17, 1943. He was an active and faithful Latter-day Saint. Ordained as an Elder and set apart as a full-time missionary in September, 1937, he laboured in the Nottingham and Scottish Districts until his honourable release a year later. Before his mission he had been President of the Y.M.M.I.A., and at the time of his death he was President of the Dublin Branch.

In the world of sport he was internationally known.

"To make way for younger players," he recently retired from the Bohemians Football Club, which he captained in 1935, to win the Irish F.A. Cup. The League of Ireland Championship, the Dublin City Cup, the Leinster Senior Cup, and the Metropolitan Cup, were also won with his assistance.

He was twice honoured by the League of Ireland against the Welsh League, and was capped by the Football Association of Ireland against Spain ,Belgium, Switzerland, Hungary and the Netherlands (twice), and by the I.F.A. in an Amateur International against England in 1930, Ireland winning for the first time since 1912. He was a noted water polo player, representing Ireland in the Olympic Games. As a tennis player he was also well known, winning many singles and doubles championships.

The respect with which he was held in Irish Sports circles is witnessed by the fact that the Newlands Golf Club, of which he was a member, closed the course for half a day, and a minute's silence was observed by twenty-eight thousand people when the news of his death was announced at Dalymount Park Football Stadium.

We join with all the Saints of the British Mission in offering our heartfelt sympathy to his mother, relatives and friends in their sad, but only temporary, bereavement.

The day will come when he will be resurrected and stand among his own people full of life, vigour and glory.

Dr. Bennion—To The Youth Of The Church

BE WHOLE

(Continued)

THINGS WHICH DESTROY WHOLENESS

No. 3. **A Bad Conscience.** Robert Louis Stevenson wrote: "There's just ae thing I cannae bear, an' that's my conscience." The fact that man by nature is a person, an individual, and not a duplex or multitude, compels him to act in harmony with his thoughts and beliefs. When his actions part from his beliefs and ideals, he pays penalties. One penalty is a divided self. Jesus said, "Every kingdom

> Youth of the Church—the world needs you. Just what you do and stand for will save civilisation.

divided against itself is brought to desolation; and every city or house divided against itself shall not stand." It is also true, that a self, you or I, divided against itself, cannot stand. In such a condition we lose self-respect and faith in ourselves. We dislike ourselves because of a sense of weakness and shame. We fear and feel anxious. Our minds are in a state of conflict and confusion. We are not whole. Jesus said to sinners, "Go thy way, sin no more, thy faith hath made thee whole."

No. 4. **Lack of a Goal or a Purpose.** A college girl in good health, attractive, well dressed, came to us one day and complained that there was nothing interesting and meaningful in life. Her conversation revealed that she had nothing concrete for which to live. There was no goal in her life to bind it together, to give her a sense of unity. In a few months she looked and acted like a different type of creature, almost like a new species. What had happened to give her animation and zest for living? The answer was not far to seek. She had fallen in love with a wonderful fellow, and he with her. She had something now around which to plan life, and has had ever since.

No. 5. **Multiple Shallow Interests.** No doubt you have read of and seen portrayed on the screen the lives of strong characters who were caught for a time in an endless whirl of shallow and quite meaningless activity. Then all at once they have come to realise that they were doing nothing worthwhile and their life had no meaning.

One night, on a train coming from Los Angeles to Salt Lake, the writer met one of the most interesting and charming persons in his life. We sat opposite one another in the dining car. He was eating a luscious meal with all the enthusiasm of Henry VIIIth—but with better manners. What was the secret of this man's appetite, of his health, of his love for life? It was soon revealed in the story of his life. He had been a production-manager of a big movie-house in Hollywood. It had been his job to go out to Nevada or wherever the new film was to be made and prepare the stage, organize the camp, and make ready the setting. He had quite liked his work, but not the life that went with it. He got involved in a whirl of social life and activity which had no meaning and satisfaction. When the depression wiped out his savings and cut into his earnings, he was glad. With no experience, he began to prospect for gold. Finally he located some sand which had just enough gold in it for him to make a good living for years and years. Now he works hard, reads, enjoys nature, helps other people, and does what he wants to do—the things that are worth doing.

THE CHURCH MOVES ON

New Drawing of Lucy Mack Smith Found

AN original coloured drawing of Lucy Mack Smith, the Prophet's mother, was recently discovered by Elder George Albert Smith of the Council of the Twelve and Preston Nibley, on tour of Church history sites. The drawing is the property of Mrs. Clara Hendel of Colchester, Illinois, only living grand-daughter of Lucy Mack Smith.

Although the work is unsigned, and nothing is known about the artist, it appears that the drawing was made some time after the deaths of her sons Joseph and Hyrum Smith, in 1844. She died at Nauvoo, Illinois, May 5, 1855.

The picture was the property of Lucy, the Prophet's sister, who passed it on to her daughter, Mrs. Hendel, who is now eighty-one years of age.

The only likeness of the Prophet's mother known to the Church has been an artist's conception. This drawing may therefore be the only authentic portrait of Lucy Mack Smith.

A photographic copy of the drawing has been received at Church headquarters.

"Shall Run and Not Be Weary . . ."

IN May, 1942, when the English Commandos were being much publicised, one was reported to have set a record for a two-mile run of fourteen minutes twenty seconds—dressed in full uniform and equipped with fifty-pound pack and nine-pound rifle. In officers' training school, Latter-day Saint J. Earl Kuttler, now lieutenant in the quartermaster corps, Ontario, California, equalled the record in practice. At the invitation of his commanding officer he participated in an official run and set the record time of thirteen minutes thirteen seconds, similarly dressed and equipped.

Lieutenant Kuttler's outstanding performance led to interested questioning. The commanding officer was particularly impressed by a promise quoted by Lieutenant Kuttler—and his implicit faith in it—to the effect that he should "run and not be weary, and walk and not faint." The Word of Wisdom made way for a discussion of Mormonism at some length with his superior.

Carpets, Furniture Installed in Temple

THE Idaho Falls Temple was closed to the public in late December to allow workmen to finish laying carpets, install furniture, and complete murals. After the work is finished it is expected that the building will be reopened to the public until it is dedicated.

Chesley Gordon Peterson, Lieutenant-Colonel at Twenty-Two

AMONG the many young Mormon men fighting in the cause of freedom is Chesley Gordon Peterson, of Santaquin, Utah, who at the age of 22 is a lieutenant-colonel in the United States Army Air Corps in England.

He rocketed into fame as a member and commander of the original American Eagle Squadron of the Royal Air Force. Prior to his visit to his native state last autumn, he had made one hundred and ten sweeps across the English Channel. He has never been seriously injured, although several times his plane has been "shot up," and on one occasion he parachuted from a doomed Spitfire into the English Channel.

Credited with downing seven enemy planes and six probables, he was decorated by King George VI on March 10th, 1943, with the Distinguished Flying Cross, and later

received the coveted Distinguished Service Order.

One of the youngest U.S. Colonels, Peterson returned to England to be executive operational officer of the three Eagle Squadrons recently transferred to the U.S. Army Air Corps.

The United States Junior Chamber of Commerce names him as one of the ten outstanding young men of the year.

The urge to become a flyer came at the age of nine, when he went up with a pilot who had landed a rickety little plane on the Peterson farm. After two years at the B.Y.U. he took preliminary flight training and headed for England on his twentieth birthday, August 10th, 1940, to join the Royal Air Force.

Memorial Fund Goes to War Bonds

SIX HUNDRED dollars, raised by Daughters of the Utah Pioneers residing in southern California towards the erection of a monument in honour of the original Mormon Battalion, has been invested in United States war bonds. The erection of the monument on Moore Hill in Los Angeles has been postponed for the duration.

Trees from Cumorah Go To Historic Spots

DURING 1942 upwards of seventy evergreens, shrubs, and rose bushes were taken from the grounds of the Hill Cumorah and transplanted to the Peter Whitmer farm, where the Church was organised April 6, 1830.

In the exchange of trees two sugar maples were taken from the Joseph Smith farm, Palmyra, to the Whitmer farm, and a red maple to the Hill Cumorah as part of the Relief Society centennial plan. In return, evergreens from the Hill were taken to the Joseph Smith farm.

Other features of the beautification programme included the planting of evergreens and shrubs from the Hill Cumorah at the Martin Harris farm, and the Cumorah and Sampson farms, adjoining the Hill, both part of the Church property in that section.

A similar programme of beautification is planned for next spring.

★

MORMON METEOR GOING INTO MUSEUM

Ab Jenkins' "Mormon Meteor III" is going into a museum.

But Salt Lake City's racing mayor still has hopes that he will be able to drive the huge car to more world's speed records, says Associated Press from Salt Lake City.

Mr. Jenkins announced he had given the £10,000 racer to the Church of Jesus Christ of Latter-day Saints, which plans to place it with the Utah historical exhibits in the State capitol building.

Petrol and tyre rationing prohibit its use in speed runs, Mr. Jenkins explained, adding that he had given the car with the stipulation that he could "borrow" it if the war did not last too long.

The world's fastest driving mayor set up some hundred-odd world's records with the 12-cylinder airplane-engined meteor which streaked across the Bonneville salt flats 125 miles west of Salt Lake City at speeds ranging from 180.65 miles an hour for a hundred miles run to 161.18 miles an hour for 24 hours of continuous driving.

Mr. Jenkins has expressed a desire to try his hand at shorter runs, notably the measured mile, the record for which is now held by John Cobb, the Englishman.

Cobb set up the record in 1939 of 368.9 miles an hour on the same Bonneville salt flats.

"Evening Standard," March 23, 1943.

FRIENDSHIP ★ AMONG ★ LATTER-DAY ★ SAINTS

Through Letter Exchange

Dear President,

I'm very pleased to hear the Church is making such wonderful progress in Britain, and it must be with a feeling of pride that you and your fellow workers look back on the last few years. May I congratulate you all on the way you have overcome many difficulties. Your faithfulness will bear fruit in months to come.

I am proud indeed of the part my family are playing in spreading the gospel, and I know they have been blessed for their efforts. At present I am still well and in good spirits, but inside me there is a great longing to return and mix with my people.

My testimony is unshakeable. I have come through very great dangers, but always with an even stronger knowledge of the Gospel. May the day soon dawn when all who are in this conflict can return to their loved ones and pick up the broken threads again. Until that day, I remain,

Faithfully yours,
George A. H. Fudge,
M.E.F. (of Newcastle District).

★

Here is a list of our members who wish to share their friendship with other members of the Church:

Sgt. H. F. Fowler, 7829814 (M.E.F.).

A.C.W. Gillis (W.A.A.F.).

L.A.C. Thornell, 624628 (R.A.F.).

L.Cpl. T. F. Edwards, 7362128 (M.E.F.).

Nephi Duerch (U.S.).

A.C.1 J. Sedgewick (R.A.F.).

Pfc. Geo. L. Ward (U.S.).

H. E. Roberts.

John Cornish (R.N.).

Signaller W. Foote, 14318003.

Driver J. H. Fudge, 917824 (M.E.F.).

A.C.1 T. Nurdin (R.A.F.).

All forces correspondence to be sent c/o 149, Nightingale Lane, London, S.W.12.

★

Friendship—true, intelligent and faithful—conceived in the light of the Restored Gospel and upheld upon the divine principles of love, service and sacrifice, holds, protects and sustains the life and progress of individuals, societies and nations.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

On Monday, March 15th, Elder Charles Gardner of the **Kidderminster** Branch Presidency fulfilled an invitation to address the Unitarian Social Union upon the subject "Why I am a Mormon." At the conclusion of his remarks, which were well received, he was asked questions of a varied nature, and a further invitation to speak was extended.

On April 1st the M.I.A. of the Kidderminster Branch gave a concert in honour of Elder William L. Gittins, recently released from office as Branch President to take up a position in the District Presidency. Branch President George A. Allan made a presentation of a leather brief case on behalf of the branch, in recognition of his services. Replying, Elder Gittins expressed his gratitude for their good will and paid a sincere tribute to the members for the support received during his term of office. A bouquet was presented to Esther M. Gittins.

A splendid programme under the direction of Dennis F. Collins, M.I.A. President, was thoroughly enjoyed by about fifty people present. The evening was concluded by a short address from the Mission M.I.A. President, Elder Norman Dunn.

On Saturday, February 27th, following Birmingham District Union Meeting, the **Kingstanding** Branch conducted games and dancing under the direction of Brothers Walter E. Green and E. John S. Jones respectively. Refreshments were served by the Kingstanding Branch Relief Society under the direction of Sisters Winifred Stokes and Doris and Thelma Green. There was an attendance of approximately sixty people.

Sparkbrook M.I.A. held their Green and Gold Ball at Conway Road Schools on Saturday, February 20th. The Hall was decorated very attractively with green and gold paper trimmings. Elder John E. S. Jones was M.C., and about one hundred and ten people enjoyed an evening's dancing to music provided by radiogram and public address equipment. Refreshments were provided by Sister Bertha Collins, whose wedding had taken place the same day.

LEEDS

On Saturday, March 6th, a District Union and Home Missionaries' Meeting was held at **Bradford,** President Herbert Walker presiding and conducting. The first part of the meeting was conducted by Bradford Branch Relief Society President Sister Sommerson, to mark the unveiling of the Relief Society Plaque by District Supervisor Sister Kitty Laycock. Elder Higgins of Leeds gave instructions on public speaking and President Walker dealt with the general business of the District; and District Supervisors gave their reports. There were forty-two people present.

Later the same evening a tea and social was enjoyed by all in honour of Sister Mavis Van Pouke, newly returned missionary.

LIVERPOOL

The opening of **Blackburn** Branch's new hall at 89, Regent Street, took place on February 20th. A meat and potato pie supper and social was held under the direction of Lady Missionaries Lucy Ripley and Mabel Fitton. A splendid programme of solos, duets and party pieces was enjoyed by forty-five people present. The supper was prepared and served by sisters of the Branch, and the sum of over two pounds was raised.

The **Liverpool** District Home Missionary Convention was held on March 20th and 21st at Blackburn. A social and dance was held on the Saturday evening at which approximately fifty persons were present. Elders Horace E. Heyes and Clifford Hartley and Sister Gertrude Corless were in charge of arrangements.

The Sunday meetings were conducted by District H.M. Supervisor Elder Horace Heyes, President Parkin L. Cookman presiding. Following Elder Harry D. Foster's remarks on the principles of teaching, a general discussion relative to district missionary problems took place.

At the second session the theme of the convention, "Youth and Its Religion," was dealt with by Sister Evelyne Foster and Elders David E. Gardner, Clifford Hartley and Horace E. Heyes. District President Parkin L. Cookman concluded with words of encouragement and advice to a congregation of thirty-seven people. Brothers Arthur Moore and George A. Holmes were set apart by Elders Cookman and Heyes respectively as Home Missionaries in the Liverpool District.

MANCHESTER

Report of the Manchester District Priesthood Convocation held March 6th and 7th, 1943, at Hyde, Cheshire.

Mission President Andre K. Anastasiou was present at all sessions.

District President Albert H. Woodruff conducted the 4 o'clock session on Saturday the 6th at which doctrinal and local problems were discussed at length, and counsel and advice given. At the Saturday evening session, branch reports were given by respective presidents, and local problems in relation to sacrament meetings, inactive members, Priesthood and home missionary activities were discussed.

President Anastasiou addressed the Priesthood on the "Nature of Their Calling and The Divinity of the Church."

The first Sunday Session convened at 9.30 a.m. A list of questions submitted by local members were answered by President Anastasiou, and fundamental principles of the Gospel were discussed.

At the 1.30 p.m. Session, time was allowed for Priesthood members to bear their testimonies and voice their gratitude to the Lord for His goodness. The meeting was inspiring and uplifting, and promises were given by many to increase their work and service in the interests of the Church. This conference will long be remembered for its great outpouring of the Spirit of the Lord. There was an average attendance at all sessions of twelve persons.

NEWCASTLE

Report of Newcastle District Priesthood Convocation held at West Hartlepool on March 13th and 14th, 1943.

President A. K. Anastasiou was in attendance at all sessions.

The District Presidency met with President Anastasiou at 4.0 p.m. on the Saturday to discuss District problems.

Before the evening session, which commenced at 6.0 p.m., a dinner supplied by the Relief Society and prepared by Sisters Emily and Lily Astin and Elaine and Eveline Short, was served to the Priesthood members. Elder Stanley Short conducted. District Supervisors reported on the conditions of their respective organisations, and instructions were given to them by President Anastasiou, who later led a discussion on the "Divinity of the Church."

The first Sunday Session convened at 10.0 a.m., and was conducted by Elder George Wappett. District President F. W. Oates gave a favourable report on conditions in the District, and noted that all officers and teachers lived the Word of Wisdom. Full-time missionaries, missionary fund, Obedience to Law, Inactive Members, Requests for Disfellowshipment, Home Missionaries, Letters to Tithepayers, Fasting, The Priesthood in the Home, and The Divinity, Order and Genealogy of the Priesthood, were topics of discussion led by President Anastasiou.

The final session at 1.40 p.m. was conducted by District President Fred W. Oates. Priesthood members were given the opportunity to bear their testimonies and express their gratitude to the Lord. A further discussion on the keys and powers of the Priesthood, both Melchizedek and Aaronic, and the difference between the Spirit of the Lord and the Holy Ghost and like terms enlightened the brethren

Elder James Martin of the Scottish District was set apart as a full-time missionary by President Anastasiou. A fine spirit prevailed throughout the convocation. There was an average attendance of thirteen at all sessions.

House parties were held on March 2nd, 9th and 16th at the homes of Sister Eveline Short, Brother and Sister Stanley Short and Brother and Sister Edwin Astin, at which a total of over two pounds was raised for the Primary, Sunday School and Relief Society Organisations.

NOTTINGHAM

Report of the Nottingham District Priesthood Convocation held February 20th and 21st at Nottingham.

President A. K. Anastasiou was present at all sessions, and President George H. Bailey was in attendance on Sunday.

The first session convened on Saturday at 3.0 p.m. Reports were given on the progress and condition of the branches in the Nottingham District by their respective presidents. Counsel and instruction was given by President Anastasiou.

At the 5.20 session local and administrative problems were discussed at length by the Priesthood, from which mutual benefit was derived.

There were sixteen present at both Saturday sessions.

The first Sunday session convened at 2.0 p.m. A discussion on the fundamental principles of the Gospel and the Divinity of the Church was led by President Anastasiou. President George H. Bailey addressed the Priesthood, stressing the importance of their holy calling and

counselling everyone to faithfulness.

The final session at 5.0 p.m. was conducted by District President George E. Gent. Testimonies were borne by Priesthood members, and President Anastasiou concluded the Conference with his remarks on the general theme. There was an average attendance of nineteen at the two Sunday sessions of this inspiring convocation.

SCOTTISH

A farewell social in honour of Elder James Martin, recently called on a full-time mission, was held in the **Airdrie** Branch, on Wednesday, March 10th, 1943. The programme, conducted by Brother Thomas Graham, of the Branch Presidency, consisted of songs, recitations ond games which were heartily enjoyed by all present. Refreshments were served by the Relief Society Sisters. District President A. B. McGowan and Elder Albert H. Willmott were among the twenty in attendance.

SHEFFIELD

Report of Sheffield District Priesthood Convocation held February 27th and 28th, at Sheffield.

President Andre K. Anastasiou was present at all sessions.

District President George H. Bailey, Snr. conducted the Saturday 4.0 p.m. session, and addressed the brethren on the theme of the conference, "The Divinity of the Church." President Anastasiou addressed several questions of a doctrinal nature to the Priesthood members for their consideration. Before the 7.0 p.m. session the Priesthood enjoyed a dinner served and prepared by the Sheffield Branch Relief Society under Sisters Ethel and Winifred Bailey and M. Laycock.

President George H. Bailey gave his report on conditions in the District, and local problems and difficulties were discussed by the Priesthood.

Sunday morning session commenced at 11.0 a.m. with George H. Bailey conducting. President Anastasiou lead a doctrinal discussion on the Divinity of the Priesthood and the Church.

Final session commenced at 2.0 p.m., when Priesthood members were given the opportunity of bearing testimonies, and the discussion commenced in the previous session was concluded. There was an average attendance of nineteen Priesthood at each of the four sessions. A splendid spirit was manifest throughout the Conference.

PERSONALS

MARTIN.—The baby daughter of Mr. and Mrs. David Martin, of Varteg, Wales, was blessed on February 14th, 1943, by President Richard C. Thomas, and given the names of Janet Elaine.

HARMAN.—A daughter to Brother and Sister Thomas Robert Harman, on December 26th, 1942. The child was blessed at the Kingstanding Branch on January 10th, 1943, by President Bertram H. Stokes, and given the name of Carol Anne.

MASON—GEE.—Sister Edith Mason and Brother Abraham Gee (both of the London District) were married at Chichester Registrar's Office on March 27th, 1943. The proceedings were very quiet, the only persons present were Major Gee and Warrant Officer Sidney Gee (sons), Sister Helen Poole and Mrs. Bailey, a friend. A small reception was held at their home.

THOMSON — PURDIE.—Sister Jessie Ferguson Jackson Thomson, was married recently to Mr. Alex Purdie, Jnr.; formerly of Montreal, Canada. A reception was held at a local restaurant, the couple leaving shortly afterwards for a honeymoon at Dunoon, Argyleshire.

ALLSOP — MELLIS. — Sister Sarah (Sally) Allsop, daughter of Brother and Sister Thomas H. Allsop of Hyde, was married to William J. Mellis, Ph.C., son of Mr. and Mrs. W. C. Mellis, of Keith, Banffshire, Scotland, on March 16th, 1943, at Longsight Presbyterian Church, by the Rev. George W. Fawkes.

HARTLEY. — Congratulations to Mr. and Sister Hartley, of Kidderminster, who celebrated their Silver Wedding on March 31st, 1943. Thirty members and friends were entertained at a local cafe, where Elder Robert L. Dunn gave a toast and made an appropriate speech.

McQUEEN.—A daughter to President and Sister Robert McQueen on February 10th, 1943. The child was blessed by Elder Joseph McQueen on March 7th, 1943, and given the name of Eileen.

DEATHS

GREEN.—Mr. William Green, a friend of the Church, passed away on March 11th, aged sixty-eight. The funeral took place at Gilroes Cemetery, Leicester, on March 13th. District President George E. Gent conducted the service at the cemetery and offered the dedicatory prayer at

the graveside. Mr. Green leaves a widow and daughter, both members of the Church.

HARDACRE.—After a short illness, Sister Bertha Hardacre, of the Nelson Branch, passed away on February 24th. The funeral service was held in her home under the direction of John R. Moore, who spoke on "Life Hereafter," and paid fitting tribute to Sister Hardacre. A solo, "Sometime We'll Understand," was rendered by Sister Ellen Duckworth. The body was interred at St. John's Cemetery, Nelson, and the grave was dedicated by President Moore.

WINEGAR.—We have received news through Brother Walter Downs, of North London Branch, of the death at the age of seventy-eight of his uncle, Elder Walter Wesley Winegar, retired farmer, and former Bishop of West Bountiful Ward, Salt Lake City, Utah. Brother Winegar's wife, before leaving for America, was a member of the old North London Branch.

★

Do You Know—Answers

(Continued from page 202)

(1) Endless: continuing forever . . . and ever. Billions of years, repeating themselves without ceasing. Indefinite, but vast and immeasurable period of time—aeons. Consider these references: "There is a God in Heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the former of Heaven and earth and all things which are in them" (D. & C. 20:17), or prayer of Moses in Psalm 90: "Before the mountains were brought forth, or even thou hadst formed the earth and the world from everlasting to everlasting, Thou art God."

(2) If we keep the revealed commandments of God and continue to do so until the end of our mortal state, we shall have eternal life, "which gift is the greatest of all the gifts of God." It is therefore true that we live for ever, for like God, we are eternal, being His children created in His image, after His likeness. And it is possible to those who seek truth, light and knowledge to reach the Stage of Progression in the next life, or third estate, to be able to create other worlds, creatures and intelligent beings. It is evident that at the creation of this earth God said to lesser Gods "let us make man in our image, after our likeness," revealing that with Him there were other great personalities in the similitude of God the Father, capable of taking part in creating beings after their own image.

(3) "That same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory." —D. & C. 130:2.

(4) Life will obviously be on a higher plane, equal to that of God's own life. "A white stone is given to each of those who come into the Celestial Kingdom, whereon is a new name written, which no man knoweth, save he that receiveth it. The new name is the keyword."—D. & C. 130:11.

Earthly beings who abide the laws of the Celestial Kingdom will continue their associations: men and women of similar dispositions, intelligences and qualifications will find great joy in working together. Theologians, mathematicians, artisans, artists, musicians, etc., will progress much faster and, being exalted, and glorified, their achievements will be, by comparison, better a hundred times.

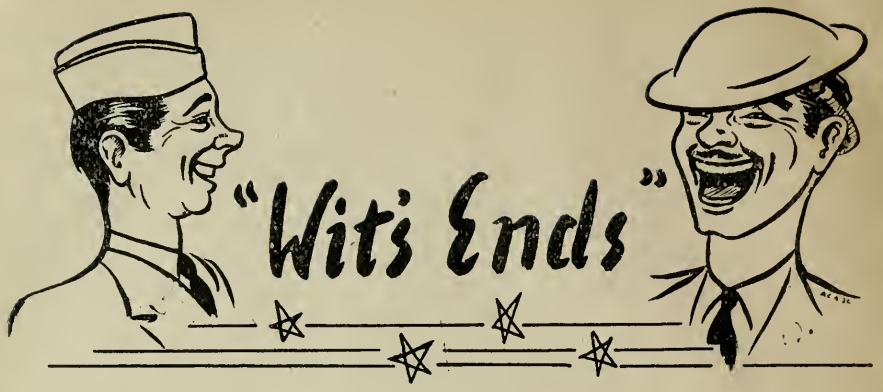
(5) "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4-5.

"All things shall become new, that my knowledge and glory may dwell upon all the earth."

This earth will be changed, purified, become celestial, and the elect of God will dwell on it and there will be children too.

"The Lord shall dwell in their midst, and His glory shall be upon them, and He will be their king and their lawgiver."—D. & C. 45:59.

Love under such glorified conditions will have true meaning and purpose—it will be sublime, God's love.—A. K. A.



EVIL SPIRITS

A very pious clergyman was having tea with a family newly settled in his parish. He observed on a sideboard several cut-glass decanters, filled with what looked like whisky and various other spirits.

"My friend," he said to his hostess, "you should avoid even the appearance of evil. I do not say you drink, but ——"

"Why, they're only filled with furniture polish, vicar, and floor stain. It's the decanters I like. They look so pretty."

"Exactly," said the vicar. "Avoid even the appearance of evil, I repeat. I helped myself to a drink from the big decanter in the middle."

SPORTING OFFER

An American member of the Society for the Prevention of Cruelty to Animals was touring Spain. She met a Spanish nobleman. "Do subscribe to my society," she said. Finding her attractive, he made no enquiries. "I'll do more than that, dear lady," said he. "I'll get up a bull fight for your society's benefit."

UTILITY CUT

A man saw his friend in a "dicky" for the first time. "That looks fine," he said. "I'll try it." He bought a dicky, and when his friend met him the next day and asked him how he liked it, he said:

"Oh, fine—but a whole shirt's warmer."

SPRING FEVER

A visitor was being shown round the lunatic asylum. A large room with twenty beds was reached, but the place seemed empty. "This is where the mad chauffeurs are kept," said the attendant. "Oh, is it!" remarked the visitor, "but where are they?" "They're all under the beds examining the springs."

BACON SUBSTITUTE

A young married couple engaged a very pretty cook. But her cooking was terrible. On the first morning after her arrival the bacon was burned to a cinder.

"Darling," said the wife, "I'm afraid cook's burned the bacon. You'll have to be satisfied with a kiss for breakfast."

"All right," said the husband gruffly, "call her in."

NO SALE

A very dry story. A Scotsman and an Irishman went into a public-house. The Irishman hadn't any money.

SHOW ME THE WAY

The unspeakable Scot! He said to his friend, after a merry evening, "Do ye ken whaur Andy Graham lives the noo?"

"Whisht!" said his friend, "but ye're Andy Graham yersel'."

"I'm no' askin' ye if ye ken Andy Graham," was the reply; "I'm askin' ye if ye ken whaur he lives, ye loon."

GRASS WIDOWS

Of all weeds, widows' are the easiest to kill. You've only got to say, "Wilt thou?"—and they wilt.

FACE UP TO IT

An elderly colonel, renowned for his gallantry, was walking with a friend. Presently they passed a very pretty girl.

"There," said the colonel, triumphantly, "did you see that girl smile at me?"

"That's nothing to worry about," said his friend, mistaking the colonel's tone.

"Why, the first time I saw you I laughed out loud, but I soon got used to your face."

Teachings of
The Prophet Joseph Smith

BLESSINGS FOR THE FAITHFUL—THE RESURRECTION

It may be proper for us to notice in this place a few of the many blessings held out in this law of heaven as a reward to those who obey its teachings. God has appointed a day in which He will judge the world, and this He has given an assurance of in that He raised up His Son Jesus Christ from the dead—the point on which the hope of all who believe the inspired record is founded for their future happiness and enjoyment; because, "If Christ be not raised," said Paul to the Corinthians, "your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (see 1 Cor. 15). If the resurrection from the dead be not an important point, or item in our faith, we must confess that we know nothing about it; for if there be no resurrection from the dead, then Christ has not risen; and if Christ has not risen He was not the Son of God; and if He was not the Son of God, there is not nor cannot be a Son of God, if the present book called the Scriptures is true; because the time has gone by when, according to that book, He was to make His appearance. On this subject, however, we are reminded of the words of Peter to the Jewish Sanhedrin, when speaking of Christ, he says that God raised Him from the dead, and we (the apostles) are His witnesses of these things, and so is the Holy Ghost, whom God has given to them that obey Him (see Acts 5). So that after the testimony of the Scriptures on this point, the assurance is given by the Holy Ghost, bearing witness to those who obey Him, that Christ Himself has assuredly risen from the dead, the bands of the temporal death are broken, that the grave has no victory. If then, the grave has no victory, those who keep the sayings of Jesus and obey His teachings have not only a promise of resurrection from the dead, but an assurance of being admitted into His glorious kingdom; for, He Himself says, "Where I am, there shall also my servant be" (see John 12).

What Others Say

About The "Mormons"

ALEXANDER WHITE—Chief Justice of Utah. Sent by the U.S. Government to investigate conditions among the Mormons.

"No matter how much I differ from them (the Mormons) in belief, nor how widely they differ from the American people in matters of religion, yet testing them and it by a standard which the world recognises as just, they deserve higher consideration than has ever been accorded to them. Industry, frugality, temperance, honesty, and, in every respect but one—the legislation against polygamy—obedience to law are with them the common practices of life. This land they have redeemed from sterility and made the habitation of a numerous people, where a beggar is never seen, and where almshouses are neither needed or known." (In a charge to a Jury, 1876.)

BAYARD TAYLOR—Famous Traveller and Author.

"We must admit that Salt Lake City is one of the most quiet, orderly, and moral places in the world. The Mormons, as a people, are the most temperate of Americans. They are chaste, laborious, and generally cheerful."

HON. HUGH McCULLOUGH—U.S. Secretary of the Treasury.

"The people of the United States are under obligation to the Mormons. One can hardly repress a feeling of admiration for their courage, patience, and power of endurance. They have opened and improved a region which, but for them, would have been neglected. They have brought to the country many thousands of industrious, peaceable, and skilful people, and added largely to its wealth. Good judges and honest officials should be sent them; and in other respects, the federal government should let them severely alone. Their history will afford abundant material for philosophical speculation, but there is no danger of their being a political or social disturbance." (New York Tribune, March 29, 1877.)

The Ludo Press, 373 Earlsfield Road, London, S.W.18.